

**A FACTUAL STUDY
OF
SUB-SAHARAN
AFRICA**



**W. STANLEY RYCROFT
MYRTLE M. CLEMMER**

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A FACTUAL STUDY OF SUB-SAHARAN AFRICA

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W. Stanley Rycroft
and
Myrtle M. Clemmer

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PREFACE

No case needs to be made for the growing importance and the place of the new African nations in today's world. What should be emphasized is the need for much greater and more sympathetic understanding of this great continent, and this requires factual material concerning many aspects of the African situation and the development of peoples.

The titles alone of some recent books on Africa give an indication of the nature and scope of the changes taking place - Africa Calls; Africa Speaks; Whither Africa?; The New Face of Africa South of the Sahara; Social Change in Modern Africa; God, Allah and Ju Ju; Continuity and Change in African Cultures; Social Implications of Industrialization and Urbanization in Africa South of the Sahara.

Within a generation or so most of Africa came under European rule and then emerged with the status of independent nations. In the period 1960-61 nineteen new and independent nations came into being and maps in use three years ago are now out-of-date.

The African as a person is asserting himself, and this means drastic changes in a variety of social, economic and political relationships.

More and more we are coming to appreciate and understand the inter-relatedness of man's experience. If we are to arrive at a better comprehension of the African, we must give attention to the physical environment, the cultural and religious background, economic and social life, the arts, the place of education and health, and the role of communications as they affect man in his total environment.

This factual study attempts to deal with these broad aspects of an emergent Africa and to supply the facts related to its development. It is not exhaustive in treatment or scope, but it is hoped that it will be useful in providing some basic understanding of the problems in the area, and that it may lead to further study and research among the friends of Africa.

--W. Stanley Rycroft
Secretary for Research

Myrtle M. Clemmer
Research Assistant

July 1962

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A FACTUAL STUDY OF SUB-SAHARAN AFRICA

Introduction

As the emerging countries of Africa take their place among the nations of the world, it becomes more and more apparent that, given the kind of world we live in today, we must know more about Africa, its people, and its problems.

Modern Africa is exploding with movements for national freedom and social betterment. In 1960-61 alone, nineteen new and independent states emerged, some of them with unfamiliar names, frontiers were changed or abolished, and new African leadership arose.

At the beginning of the 1950's there were four independent countries, Egypt, Ethiopia, Liberia, and the Union of South Africa, comprising only 11.8 per cent of the continental area. These were almost lost among the maze of European dependencies.

In 1962, there are twenty-five independent African countries which make up more than seventy per cent of Africa's total area. By the speed and scope of its anticolonial revolution, this is a continent that already has confused all the timetables and confounded many of the prophets.

Sub-Saharan Africa is changing at a tremendous rate. The change is a general one, and is not confined to any territory or group of territories. This was one of the last major areas to come into contact with western civilization.

An interesting point in development has been the recent policy of African states getting together to form federations or conferences. The year 1958 showed this very clearly with the first Conference of Independent African States at Accra, the founding of the Pan-African movement of East and Central Africa in Tanganyika, and the All African People's Conference which was again held at Accra. The Conference of African States on the Development of Education in Africa took place in Addis Ababa, Ethiopia, May 15-25, 1961, and was the most important conference of its kind ever held in Africa. Although sponsored by UNESCO it was a conference of African leaders from thirty-four African states.

The dynamic issues in the struggle of the developing New Africa are labor, resources, land, education and medical programs, communications, and, possibly the most important, cultural values, all of which give direction to life.

Perhaps no major area in the world presents greater difficulties than Africa when it is a question of gathering up-to-date and verifiable data and statistics. Many figures are unavailable or incomplete, based mostly on samplings. For some areas life is not sufficiently organized to permit accurate census-taking or the gathering of data, and among illiterate rural people especially, it is well known, not only in Africa, but in other areas

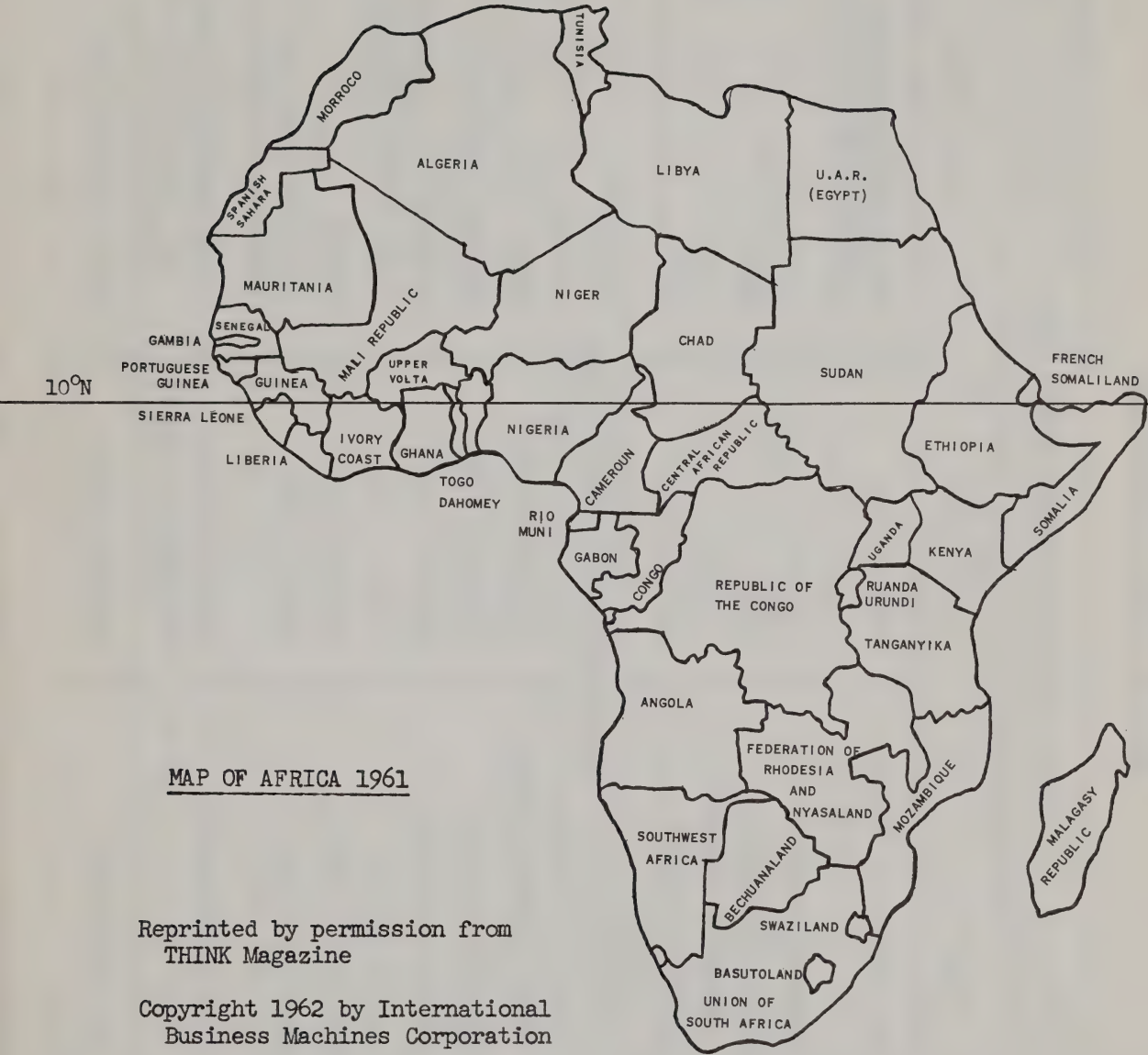
of the world as well, that government agents seeking information from individuals are regarded with as much suspicion as a tax collector.

Another important consideration to be borne in mind is that in many aspects life is changing rapidly in Africa and situations vary accordingly. The reader also will be fully aware of the complexities of African culture in a time of transition and change, and these affect the problem of giving an accurate and faithful portrayal.

These are but a few of the difficulties encountered in the gathering of the material for this study. An attempt has been made to assemble reliable information and such pertinent statistics as are available. In some cases the information is in the form of a statement from an authoritative source, in others, from government studies or United Nations agencies.

Inasmuch as a fairly extensive bibliography on Africa is included in the study, it is hoped that this, in addition to the material presented in the text, will aid those who wish to do further research in the area.

Grateful acknowledgement is made by the authors to Rev. Theodore L. Tucker, Secretary of the Africa Committee of the Division of Foreign Missions, National Council of Churches of Christ in the U.S.A., for his painstaking care in reading the manuscript and making valuable suggestions; to Mrs. Jeanne Carruthers, Secretary for Fine Arts of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., for the preparation of the section on "African Arts and Culture"; and to Miss Louise E. Jefferson for the cover design.



AFRICAN STATES INDEPENDENT BEFORE 1950

Short Form	NAME Long Form	Date of Independence	Former Name
1. Liberia	The Republic of Liberia	July 26, 1847	The Free and Independent Republic of Liberia
2. Ethiopia	Kingdom of Ethiopia		
3. Egypt	United Arab Republic (Egyptian Region)	1936	Egypt
4. South Africa	Republic of South Africa	May 31, 1910	The Union of South Africa

THE NEW STATES (1950-October 1961)

5. Libya	United Kingdom of Libya	December 24, 1951	Libya
6. Sudan	Republic of Sudan	January 1, 1956	Anglo-Egyptian Sudan
7. Morocco	Kingdom of Morocco	March 2, 1956	French Morocco, Spanish Morocco, and Tangier International Zone
8. Tunisia	Republic of Tunisia	March 20, 1956	Tunisia
9. Ghana	Republic of Ghana	March 6, 1957	Gold Coast Colony and British Togoland
10. Cameroun	Cameroun Federation	January 1, 1960 Federation: October 1, 1961	French Cameroun (or French Cameroons) and former British Southern Camerouns
11. Togo	Republic of Togo	April 27, 1960	French Togo

NAME		Long Form	Date of Independence	Former Name
Short Form				
THE NEW STATES (1950-October 1961) (Continued)				
12. Malagasy	Malagasy Republic	June 26, 1960	Madagascar and dependencies	
13. Congo	Republic of the Congo	June 30, 1960	Belgian Congo	
14. Somalia	Somali Republic	July 1, 1960	Somalia and British Somaliland	
15. Dahomey	Republic of Dahomey	August 1, 1960	Dahomey)	
16. Guinea	Republic of Guinea	October 2, 1958	French Guinea)	
17. Niger	Republic of Niger	August 3, 1960	Niger)	
18. Upper Volta	Republic of Upper Volta	August 5, 1960	Upper Volta (Volta))	
19. Ivory Coast	Republic of Ivory Coast	August 7, 1960	Ivory Coast)	
20. Senegal	Republic of Senegal	September 24, 1960	Senegal)	
21. Mali	Republic of Mali	September 24, 1960	Soudan)	
22. Mauritania	Islamic Republic of Mauritania	November 28, 1960	Mauritania)	
23. Chad	Republic of Chad	August 11, 1960	Chad)	
24. Central African Republic	Central African Republic	August 13, 1960	Ubangi Shari)	
25. Congo	Republic of Congo	August 15, 1960	French)	
26. Gabon	Gabon Republic	August 17, 1960	Middle Congo)	
27. Nigeria	Federation of Nigeria	October 1, 1960	Gabon)	
28. Sierra Leone	Sierra Leone	April 27, 1961	Nigeria (colony and protectorate), and former British Northern Cameroons Sierra Leone (colony and protectorate)	
TERRITORIES SCHEDULED FOR INDEPENDENCE LATER in 1961				
29. Tanganyika	Tanganyika	December 9, 1961	U.S. Trust Territory administered by the United Kingdom	

AREAS STILL DEPENDENT

Name	Status
Algeria #32 (July 1, 1962) Angola Basutoland Bechuanaland Cabinda French Somaliland Fernando Poo Gambia Ifni Kenya Mozambique Portuguese Guinea Federation of Rhodesia and Nyasaland Nyasaland Northern Rhodesia Southern Rhodesia Ruanda-Urundi #30 - Rwanda (July 1, 1962) #31 - Burundi (July 1, 1962) Rio Muni São Tomé and Príncipe South-West Africa Swaziland Uganda Zanzibar	Administered as a department of France (Independent by Referendum) Administered as an overseas province of Portugal British High Commission Territory British Protectorate Administered as a part of Angola by Portugal French Overseas Territory Administered as a province of Spain British Colony and Protectorate Administered as a province of Spain British Colony and Protectorate Administered as an overseas province Administered as an overseas province of Portugal British Protectorate British Protectorate Self-governing British Colony U.N. Trust Territories administered by Belgium. The U.N. voted July 1, 1962 as the date for the independence of the trust territory of Ruanda-Urundi, to be split into the independent Republic of Rwanda and the Kingdom of Burundi, using the African forms of their names. (1) Administered as a province of Spain Administered as a province of Portugal Administered by South Africa, originally under a 1920 League of Nations Mandate British High Commission Territory British Protectorate (Independence date set for October 9, 1962) British Protectorate

Source: Africa and the United States - Images and Realities. Background Book, 8th National Conference, U.S. National Commission for UNESCO. Boston, October 22-26, 1961, pp. 9-12.

(1) New York Times, June 28, 1962.

THE AREA - SUB-SAHARAN AFRICA

A basic problem in understanding Africa is the sheer size of the continent and the complexity of its culture. Africa is almost four times the size of continental United States and has a wide range of climatic and geographic variation. The states range in size from the Sudan, which covers more territory than all the NATO countries of Europe combined, to the west coast Republic of Togo, a sliver of land wedged between Ghana and Dahomey. More than eight hundred indigenous languages are spoken, while the African elite in some countries speak only English, and in others only French. Resources are unevenly distributed, some countries having great potential wealth and others having extreme poverty. It has been said that Africa is a storehouse of strategic minerals, yet the fact remains that only three countries covering 14 percent of the area have export trade of any considerable value. Sixty-five percent of the continent's water power potential is estimated to be in the Congo and the four former territories of French Equatorial Africa. Sub-Saharan Africa has dense and steamy jungles (one of eight distinctive climatic zones) as well as desert land. Water is the principal factor limiting economic advance in at least half of its land mass.

Racially, too, Africa is diverse. Some anthropologists name as many as six different classifications. Politically and culturally the area falls into distinctive segments. "Along the west coast, where it has been said that the anopheles mosquito can be thanked for the absence of a white settler problem, is the cradle of African nationalism, pan-Africanism, and the concept of Negritude. From its principal intellectual centers - Accra, Conakry, Dakar, Abidjan, Lagos - has come the drive behind Africa's 'wind of change'." (1)

The southern and eastern states of Kenya, the Rhodesias, and the Congo's Katanga Province enjoy a scale of economic development far beyond that of any other area on the continent.

Among Africa's educated elite there are at least two divisive factors - language and cultural barriers. Leaders for a united Africa are now engaged in a determined effort to wipe out these differences. For example, French is now a required subject in Ghana's secondary schools and English has been introduced in both Mali and Guinea.

Religious differences also cut across Africa's potential for unity. "Out of Africa's 232 million people (reported in 1962 as 240 million), not more than about 41 million are now professing Christians, as compared with some 90 million Muslims. Except for the growing number of agnostics among the elite, most of the rest of the people are animists." (2)

Added to this complexity of Africa is the dimension of rapid change in

(1) Africa and the United States - Images and Realities. Background book, Eighth National Conference U.S. National Commission for UNESCO. Boston: 1961, p. 5.

(2) Africa and the United States - Images and Realities. Op.cit., p. 6.

ways of life, aspirations, alignments, and commitments of people and of countries. Little wonder that the average American citizen's knowledge of Africa is spotty and confused.

(See TABLE No. 1 - AREA, POPULATION, DENSITY - SUB-SAHARAN AFRICA)

(See TABLE No. 2 - BASIC DATA - LANGUAGES, RELIGIONS, RACES, AND/OR TRIBES)

Geographical Diversification

The continent of Africa, second only to Asia in size, accounts for about 22 percent of the world's land area. It lies across the equator, extending almost equally into both the northern and southern hemispheres. From north to south the continent exceeds 5,000 miles; from east to west it approximates 4,700 miles - distances far in excess of the long span between New York and San Francisco (2,600 miles).

On most maps the great land mass of Africa, which lies across the Equator at relatively low latitudes, seems smaller than areas of equal size nearer the poles. Usually Africa is shown as a unit on a single map rather than in component parts at larger scales, and this necessitates more generalized cartographic detail. Dr. Percy writes that "the mere fact that Africa is far away and less well known to Americans than are Europe, Asia, and South America produces an illusion of restricted dimensions. One seldom stops to consider, for example, that the continent of North America (including Central America and the Caribbean Islands) is only about four-fifths as large as Africa." (1)

The Sahara is the most obvious of natural barriers that divide Africa, and it is this sand desert which separates the Arab north from the rest of the continent so effectively that "sub-Saharan Africa" is a conventional term.

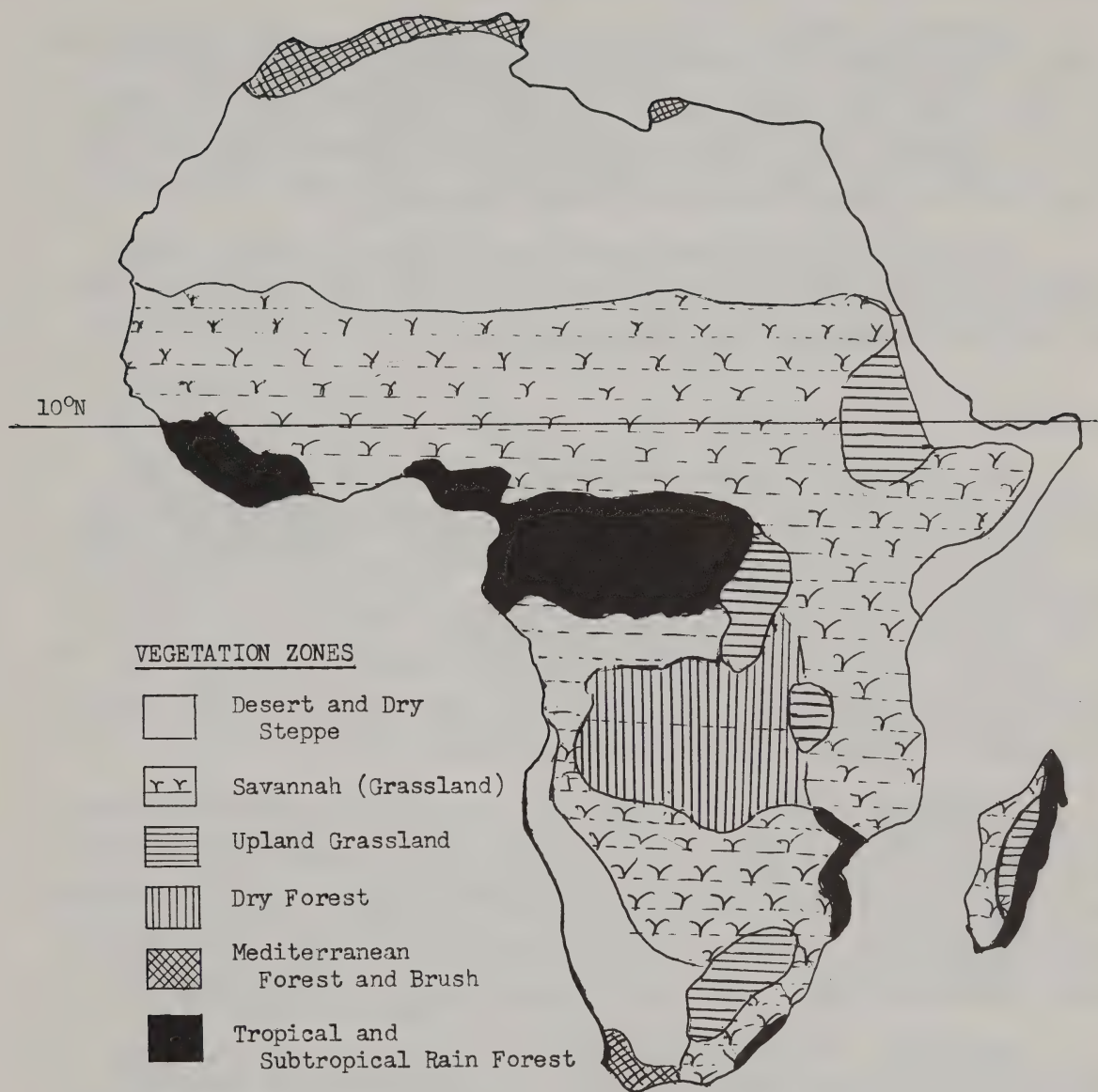
Sub-Saharan Africa consists mainly of a vast and rather even plateau, bordered by a narrow coastal belt from which this plateau rises. A very rough idea of the plateau can be grasped if we imagine an inverted saucer. A broad belt of grassland runs nearly the full width of the continent, embracing the upper Niger and the Chad basin. Relative ease of movement in this belt has in the past permitted the creation of extensive African states.

South of this grassland area, dense tropical rain forest blankets part of the Guinea coast and most of the Congo basin.

Southern and eastern Africa is dominated by a great mass of high plateau and mountains, much of it open grassland with only a limited amount of tree cover.

The altitude ranges from 1,000 feet in West Central Africa to slightly over 3,000 feet in Southern Africa, to an average of 6,000 feet in Eastern Africa. In parts of East Africa this plateau reaches altitudes of 10,000 feet or more. The descent from this relatively level plateau to the coastal belt is steep, and has created tremendous problems in transportation and communication between the interior and the coast.

(1) Percy, G. Etzel. Africa: Names and Concepts. Department of State Bulletin, December 26, 1960, No. 7129, African Series 23, p. 5.



The coastline is almost lacking in natural harbors, bays, or inlets, for many years providing very little shelter to sailing vessels which tried to reach the interior. In general, the interior is more isolated from the outside world than that of any other continent.

Many river mouths are often clogged by sandbars. A short distance inland, African rivers are frequently blocked to navigation by waterfalls and rapids, although upper parts of these rivers may be navigable. The Congo and Nile rivers, for example, provide thousands of miles of navigable waterways. Cataracts still create serious problems in transportation, but they are gradually being turned into valuable assets. Water power has become a vital source of energy for Africa's growing industries.

As a result of these geographical features, much of African society remained virtually isolated from the outside world and from one another until more recent years. These geographical factors also meant low productivity, low density of population, and wide-spread poverty.

Vegetation

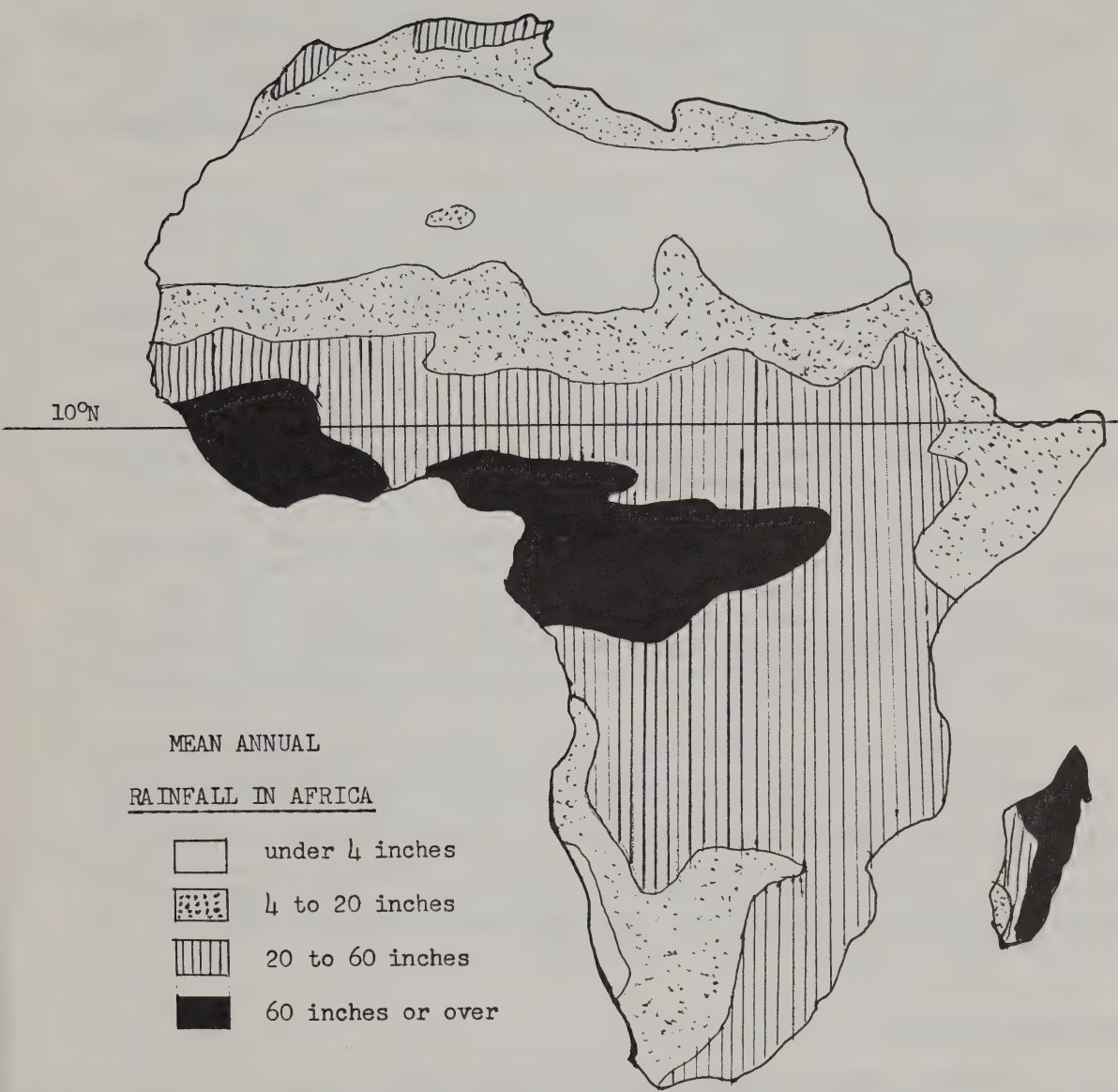
The main elements in African vegetation are forest, grassland and desert. Kimble says it is arguable which is the more important, forest or grassland, or at any rate the more extensive. "For, unlike some other parts of the world, tropical Africa has been subject to so long and intensive colonization by man that what we mostly see today is...what nature has contrived to keep going in face of the inhabitants' never-ending campaign of pilfering, larceny, arson and abuse...There are probably not many natural grasslands in tropical Africa. Even many of the forests are not natural. What with the ageless needs of the forest cultivator for crop land and of the newly developed needs of the lumberman for their prized timbers, most of the more accessible forests are but a shadow of their former selves." (1)

The Forests. There are a great many forests in tropical Africa, most of them characterized as rain forests, and dry forests. For all the use and abuse they have had, forests still cover more than one-third of the surface. "The rain forests are rich in highly prized hardwood timbers, such as mahogany, and in oil-yielding palms. They also provide much needed fuel and protection against run-off and erosion. It is the forests that provide 'board and lodging' for such money-making crops as cocoa, coffee and tea, and such widely grown subsistence crops as yam, rice, plantain, mango and orange." (2)

Grasslands. Bush areas (mixed wood and grassland) cover the marsh grass regions of central and east Africa, the alpine grasslands found on the Ethiopian Highlands, and in the mountains of Kenya, Uganda, Tanganyika, Nyasaland and Southern Rhodesia. None of these grasslands is very extensive (probably 350,000 to 375,000 square miles). "Although the economic value of the grasslands is smaller than the forest area, it is far from negligible, for

(1) Kimble, George H.T. Tropical Africa (Vol. 1 - Land and Livelihood). New York: The Twentieth Century Fund, 1960, p. 60.

(2) Kimble, George H.T. Tropical Africa: Problems and Promises. Foreign Policy Association, Headline Series No. 147, May-June 1961, p. 11.



it is in the bush country that most of the estimated 60 million cattle, sheep, goats and camels of tropical Africa are pastured and most of the field crops (for example, maize, manioc, peanuts) are grown."⁽¹⁾

Soils. Regarding soils, Kimble writes: "If there is one physical generalization for which a strong case can be made in tropical Africa, it is that good soils are the exception. Most of the soils are no better than the poorest mid-latitude soils; some are poorer, and all are more easily impoverished than enriched...The luxuriance and strength of tropical plant life come not so much from the 'capital account' of the soil, as from the 'current account' of air, the rainfall and the nutrients made available by the process of plant decomposition."⁽²⁾

Climate - Rainfall

Much of Africa lies within tropical latitudes. In the West Central regions of Africa, for example, the heat and humidity together with tropical diseases, which flourish in rain forest atmospheres, make intensive physical work of any duration exhausting.

As one moves either north or south of the wet center in West Central Africa, the amount of rainfall diminishes. Many parts of the Sahara never have any rain at all, and where there is rainfall, it is quite inadequate.

Kimble in describing tropical Africa makes this comment: "Some parts look, and are, like the hills of Idaho and Wyoming, where a man can see 100 miles and be glad of a blanket on his bed almost any night of the year. Others are as bare as the Painted Desert and quite as lovely. In East Africa there are snow-clad mountains higher than any in the Rockies. In Ethiopia there are canyons that call to mind nothing as much as those of the Colorado River."⁽³⁾

The most striking features of tropical African rains are their average seasonal differences, their uncertainty, and their range of intensity and amount. Days that promise to be very rainy turn out to be dry. A run of abnormally rainy seasons can be followed by a run of subnormal rainy seasons, making it very difficult for a farming community. "The significance of this phenomenon of seasonality in rainfall is fundamental. It governs the responses of plants and animals and confronts almost every man, woman and child with problems of food and water supply."⁽⁴⁾

African Languages

Africa is linguistically one of the most complex areas in the world. There are more than 800 known African languages, some of which have millions of speakers, while others have only a few hundred. Until recently most

(1) Ibid., p. 11.

(2) Kimble (Twentieth Century Fund). Op.cit., p. 73.

(3) Kimble (Headline Series). Op.cit., p. 8.

(4) Kimble (The Twentieth Century Fund). Op.cit., p. 48.

African languages were unwritten, which has meant a considerable dependence upon oral tradition and oral literature as well as on skill in public speaking and memory.

There are five distinct language families of major importance. They cover perhaps 98 per cent of the total area and population. In addition, there are seven groups of individual languages, which are found in relatively small areas, making twelve linguistic groupings in all.

The Niger-Congo family, for example, is of vast extent and contains several hundred languages, covering most of west central and southern Africa.

The present linguistic diversity of Africa cannot be reduced to a single source and there has been a complex history of settlement over a very long period. Widespread travel and commerce, as well as modern administration, education and the cultural unity demanded by modern nationalism, all necessitate a higher degree of linguistic unity. Readjustment in accepting another language is necessarily slow. People do not abandon language overnight. There are emotional attachments which people feel to their own language, and there must normally be at least one generation of bilinguals. "The impact of nationalism and the practical necessities of administration and education must in the long run considerably simplify the present complex linguistic situation, which is a heritage of other conditions, but such changes will take much time to accomplish. In the long run, such changes as well as the standardization in written form of many hitherto unwritten languages are of far greater significance than the superficial direct effects of European contact on the vigorous linguistic life of Africa." (1)

For practical purposes - commerce, education, administration - the languages of present-day Africa (in the areas of our study) are Arabic, English, French, Swahili. The new parliaments of Ghana and Nigeria carry on their debates in English, and those of the former French territories in French. African nationalists wish to preserve their languages, but if education had to await the translation of essential textbooks into every African language, "the march of progress would be slowed down to a crawl." It is inevitable that English and French will be used more and more. It is interesting to note that Soviet broadcasts to Africa are in these two languages.

(See TABLE No. 2 - BASIC DATA - Languages)

(1) For a further discussion of African languages, see "Africa as a Linguistic Area," by Joseph H. Greenberg. Continuity and Change in African Cultures. Bascom and Herskovits, eds. Chicago: The University of Chicago Press, 1959. Phoenix Edition, 1962, pp. 26-27.

TABLE No. 1

AREA, POPULATION, DENSITY - SUB-SAHARAN AFRICA

<u>Major Area and Country</u>	<u>AREA⁽¹⁾ (Sq.Miles)</u>	<u>POPULATION⁽¹⁾ (in thousands)</u>	<u>DENSITY⁽²⁾ (People/Sq.Mile)</u>
<u>Northern Africa</u>			
ETHIOPIA	400,000	21,800	48
FRENCH SOMALILAND	8,494	68	8
SOMALI REPUBLIC	246,000	1,950	8
SUDAN	967,498	11,650	12
<u>East Africa</u>			
KENYA	224,960	6,550	28.5
RUANDA-URUNDI	21,263	4,500	225
TANGANYIKA	362,688	9,237	26
UGANDA	93,981	6,536	62.6
ZANZIBAR	1,026	304	295.2
<u>Central Africa</u>			
ANGOLA	481,350	4,550	9
FEDERATION OF RHODESIA AND NYASALAND:			
Southern Rhodesia	150,333	3,070	18.1
Northern Rhodesia	287,640	2,300	7.8
Nyasaland	45,365	2,830	61
MOZAMBIQUE	297,731	6,200	21
REP. of the CONGO(Leopoldville)	905,378	13,652	15
MALAGASY REPUBLIC	227,900	5,191	23
<u>West Africa</u>			
CAMEROUN	183,381	4,340	22
CHAD	513,600	2,730	5
DAHOMEY	44,695	1,713	45
GABON	102,317	421	4
GAMBIA	4,011	279	73
GHANA	91,843	6,691	73
GUINEA	95,865	2,727	28
IVORY COAST	125,000	3,103	25
LIBERIA	42,990	2,500	29
MALI	465,000	4,900	9.0
MAURITANIA	419,000	725	1.5
NIGER	459,000	2,500	6
NIGERIA	356,669	35,300	96
PORTUGUESE GUINEA	13,944	565	39
REPUBLIC OF CONGO(Brazzaville)	132,000	760	6
SENEGAL	76,084	2,550	34
SIERRA LEONE	27,924	2,500	86
SPANISH GUINEA	10,852	217	21
TOGO	21,850	1,100	66
CENTRAL AFRICAN REPUBLIC	238,000	1,180	5
UPPER VOLTA	105,900	3,350	33
SOUTH-WEST AFRICA	317,887	575	
Totals	8,569,419	181,114	

Sources: (1)Africa Report (Country-by-Country Guide to Africa), Nov. 1961.

(2)A World of Facts (Civic Education Service, Inc. 1961).
World Almanac 1962.

TABLE No. 2

BASIC DATA - SUB-SAHARAN AFRICA

<u>Country/Area</u>	<u>Languages</u>	<u>Religions</u>	<u>Races and/or tribes</u>
<u>Northern Africa</u>			
ETHIOPIA	Amharic, English, African	Coptic, Christian, Muslim	Somalis, Danakilis, Whites
FRENCH SOMALILAND	French, African	Muslim	Somalis, Bantu
SOMALI REPUBLIC		Muslim	Arabs, Hamites, Nilotes
Republic of the Sudan:	English, Arabic, African	Muslim, Afr., Christian	
NORTH SUDAN			
UPPER NILE			
<u>East Africa</u>			
KENYA	Bantu	Muslim, Hindu, Christian	Arabs, Zwahili, Bantu, Nilotes Nilotic-Bantussi
RUANDA-URUNDI			
TANGANYIKA	African, English	Afr., Muslim, Christian	Hamitic, Nilotes, Bantu, Pygmies
UGANDA	African, English	Muslim, Hindu	Zwahili, Indian, Goan, Persian
ZANZIBAR		Muslim	
<u>Central Africa</u>			
ANGOLA (Portuguese colony)			Bantu, Bushmen, Whites
FEDERATION OF RHODESIA AND NYASALAND	Bantu		Bantu
Southern Rhodesia			
Northern Rhodesia			
Nyasaland Protectorate			
MOZAMBIQUE (Portuguese)			
REPUBLIC OF CONGO (Leopoldville)	African, French, Dutch	Animist, Christian, Muslim	Bantu, Whites
REPUBLIC OF MALAGASY (Madagascar)	French, Malagasy	Ancestor worship, Christian	Bantu, Sudanese, Pygmie Malagasy, White, Indian, Chinese

TABLE No. 2

BASIC DATA - SUB-SAHARAN AFRICA (continued)

<u>Country/Area</u>	<u>Languages</u>	<u>Religions</u>	<u>Races and/or tribes</u>
<u>West Africa</u>			
CAMEROUN-Rep. of the Cameroun	French, African	Animist, Christian, Muslim	Bantu, Semitic, Sudanese
CHAD -Rep. of Chad	Arabic, French, African	Muslim, Animist	
DAHOMY -Rep. of Dahomey	French, African	Animist, Muslim, Christian	Pygmies
GABON -Rep. of Gabon	French, African	Animist, Christian	Sudanese (Mandigoes),
GAMBIA (British Colony)		Muslim, Christian	Fula Wollof
			Ashanti-Ewe
GHANA	English, African	Animist, Christian, Muslim	
GUINEA	French, African	Animist, Muslim, Christian	
IVORY COAST	French, African	Animist, Muslim, Christian	
LIBERIA	English, African	Prot., Muslim, R. Catholic	
MALI (French Sudan)	French, African	Animist, Muslim, Christian	
MAURITANIA (Rep. of Mauritania)	Arabic, French	Muslim, Animist	
NIGER (Rep. of Niger)	French, African	Muslim, Animist, Christian	Hausa, Fulbe, Kamri
NIGERIA (Rep. of Nigeria)	English, African	Muslim, Animist	Fulas, Bolantis, Bissagos
NIGERIA (Rep. of Nigeria)	African, Portuguese	Animist, Christian	
PORTUGUESE GUINEA	African, French	Muslim, Animist, Christian	
REPUBLIC OF CONGO (Brazzaville)	French, African	African, Muslim, Christian	Sudan Negroes
SENEGAL	African, English, Krio		
SIERRA LEONE	Bantu		
RIO MUNI (Span. Guinea)	French, African	African, Christian, Muslim	Ewe, Ouatchis
and FERNANDO PO	French, African	Animist, Muslim, Christian	Semitic, Hamitic, Bantu
SPANISH WEST AFRICA	French, African	Animist, Muslim, Christian	
TOGO (Rep. of Togo)	French, African	Animist, Muslim, Christian	
UBANGI-SHARI (Cent. Afr. Rep.)	French, African	Animist, Muslim, Christian	
UPPER VOLTA			

Sources: A World of Facts (Civic Education Service, Inc. 1961).
Atlas of the World (D. Van Nostrand Company, Inc. 1961).
World Almanac 1962
Book of Facts 1962
Statesman's Yearbook 1961-62.

DEMOGRAPHIC SITUATION

Population

The total population of all Africa in 1960 was estimated at more than 244 million (no accurate figures are available), or close to eight percent of the world's total. (See TABLE No. 3 - GROWTH OF WORLD POPULATION 1940-1958.) Approximately 21 percent live in North Africa, about six percent in the Republic of South Africa, and the remainder 73 percent live in sub-Saharan Africa. It is estimated that the over-all annual increase is now close to two percent.

Basic Data

	<u>Population</u> (Estimated)	<u>Percent</u> (Estimated)
AFRICA	244,000,000 ⁽¹⁾	
North Africa	51,240,000	21%
Sub-Saharan Africa	178,120,000	73%
Republic of South Africa	14,640,000 (2)	6%
ANNUAL INCREASE (estimated)		1.8 - 2%

Source:

- (1) World Almanac 1962.
- (2) Census 1960 population estimate - 15,841,128.

Africa, as a whole, is not yet overpopulated and in this respect differs vastly from Asia, another underdeveloped continent. Egypt, with its vast deserts, however, is the main exception, for that country is overcrowded.

In such a large area, there is a great diversity of peoples, climate, natural resources and patterns of technological, economic and social organization. Despite the recent advance in statistical information, the data for certain countries are sheer administrative guesses.

While the available information generally relates to individual countries, it cannot be presumed that the territorial unit necessarily constitutes the most appropriate field for economic or demographic studies. It may be profitable to break down this unit into more homogeneous components, or group together a number of countries with common features.

Population estimates vary, but experts generally agree that the population of Africa south of the Sahara is more than 175,000,000. About three and one-half million of these are non-Africans, mostly Europeans.⁽¹⁾ Until recently,

(1) United Nations, Department of Economic and Social Affairs. Economic Survey of Africa since 1950. E/CN. 14/28. p. 5.

a substantial number of European origin lived in Southern Rhodesia, the Congo and Angola. In Ghana, Nigeria and Nyasaland, on the other hand, there are relatively few Europeans. European settlement has been concentrated mostly in areas where white men found the climate favorable and good conditions for raising commercial crops. The Asians (mainly Indians and Pakistani) constitute the next largest group of non-Africans and number approximately 800,000. They are concentrated in the eastern and southern regions of the continent. The coloureds, a large non-African group of about one million, are found mainly in South Africa and to some extent in the Rhodesias. These people are a result of racial mixture and are not a part of any indigenous culture. Arabs are found along the Kenya coast and in Zanzibar. (See TABLE No. 4 - POPULATION BY COUNTRY AND ETHNIC COMPOSITION 1956).

There is now some useful information on the size and distribution of population in Africa south of the Sahara, and the situation will be further improved by censuses and national sampling inquiries. Ethiopia is the only large country for which there is as yet no systematic information. There is also lack of any recent information for Liberia, Sierra Leone, Somalia, and Nyasaland. The nature and reliability of the data vary widely among countries. (See TABLE No. 5 - POPULATION: DATA AVAILABLE AS OF APRIL 1, 1962).

Dynamics of Population

Demographers indicate that reliable registration systems of vital statistics and records of migratory movements are generally lacking or incomplete, and we cannot reasonably expect that reliable vital registration can be widely developed in Africa within the near future. Migration is a phenomenon of major importance in many parts of Africa. It is possible to obtain fairly complete reports on births and deaths in some cities where hospital facilities are generally used, but these usually relate to persons drawn from surrounding areas, so that the base population cannot be properly defined.

Much of the most valuable information to date on African population has been provided by geographers, agriculturists and others concerned with investigating population in relation to geographical and social conditions. A detailed and highly significant treatment of the distribution and trends of population in Ruanda-Urundi has been published by Gourou.⁽¹⁾

Health studies have frequently included important demographic aspects. Some of the most carefully controlled demographic data on several communities in East Africa were obtained in connection with health surveys by the World Health Organization.

Anthropological studies of population changes in their social context are especially important. Such studies indicate how population changes may condition and influence social structure and culture. Demographers must turn to anthropologists and other social scientists for information on the determinants and consequences of population trends. Furthermore, close collaboration between government statisticians, anthropologists, and other social scientists is important in Africa in the development of workable schedules and procedures

(1) United Nations - Department of Social Affairs, Population Division.

The Population of Ruanda-Urundi. Population Studies, No. 15, 1953.

for the collection of reliable population data.

Political scientists and administrators concerned with land tenure, mass movements, and administrative programs of various sorts frequently recognize the importance of demographic factors.

Until recently, government statisticians and social scientists from Europe have been mainly responsible for the development of basic demographic data and social investigation. There are as yet few indigenous African demographers.

Demographic Characteristics

What has been said about the unreliability of population statistics applies also to statistics relating to the demographic characteristics of the population. There are many reasons for the concealment or misrepresentation of such facts. As explained by Kimble, "The head of a household may be able to overcome his reluctance to reveal the total number of people under his care, but if he lives in a territory where there is conscription or where contract labor is obligatory, he may find it tempting to discount the number of eligible males. Where family allowances are provided by the government, as in the Congo, he may feel that a margin of error should be provided for. Where he is under no such constraints, the chances are that any information he supplies regarding the age distribution of his family will be approximate. He has probably never seen a birth certificate and is unlikely to have registered the birth of any member of his family. Some governments require such registration, but what are a thousand registrars among more than 60 million children?"⁽¹⁾

Despite the marked limitations of African demographic data, "they have been found sufficient as a basis for a study of the demographic aspects of polygamy, a subject which, although of considerable importance to both anthropology and demography, has been largely neglected by scholars in these fields."⁽²⁾

Incidence and Intensity of Polygamy

Data indicates that about 35 percent of all married African males are polygamous. In sub-Saharan Africa, the ratio of married women to married men is 3 to 2. In a polygamous system of marriage, it is evident that there will be more married women than men.

Dorjahn writes that "definitive, problem-oriented research is clearly needed to assess the roles which traditional African demographic patterns, such as polygamy, are playing in the population dynamics of sub-Saharan Africa today. The necessity for collecting both quantitative data and the ethnographic material which provides the setting for such statistics and gives meaning to them

(1) Kimble, George H. Tropical Africa. New York: The Twentieth Century Fund, 1960. Vol. I, pp. 106-107.

(2) Bascom, William R. and Herskovits, Melville J. (Eds.) Continuity and Change in African Cultures. The University of Chicago Press (Phoenix Books) 1959, p. 98.

must be systematically stressed. What is needed is an approach which uses the methods and theory of both demography and anthropology."⁽¹⁾

Fertility

Reliable vital statistics for most countries in Africa are not available. The numbers of births and deaths according to official registers are systematically understated. "From the official birth rates for some countries in the region, whose statistics are considered not too deficient, the conclusion can be drawn that the birth rates in this continent lie mostly in the wide range from forty to fifty per thousand population, and perhaps exceed fifty in some instances."⁽²⁾

(See TABLE No. 6 - BIRTHS AND DEATHS: STATISTICS AVAILABLE
AS OF APRIL 1, 1962).

"High fertility (5, 6, or more children per woman) is generally prevalent in Africa. This is true even in most cities...Any interest in family limitation is very exceptional in Africa."⁽³⁾

Mortality

According to demographers there is no reliable information on levels of mortality in any African population at the present time. The reasons for this are: (1) There may be no one person who has the responsibility for supplying this information, as is true in the case of a migrant. (2) Death is an unpleasant affair and involves a sense of shame, guilt, or fear among Africans. So they make no report of a death in the family. (3) Mortality is highest in early infancy, and infants who die shortly after birth may never have been named or considered as members of the community. These difficulties tend to give a downward bias to data now being obtained on mortality.⁽⁴⁾

Even though actual levels of mortality in Africa are unknown, it can be safely assumed that the rate of mortality is generally declining as a result of improvements in health conditions. Information on mortality by age groups is needed. This is almost entirely lacking.

The highest birth rate in the world (47 per 1,000) and the highest death rate (28 per 1,000) are probably found in Africa.⁽⁵⁾ In Guinea, Uganda, and Northern Rhodesia, more than 200 of every 1,000 babies born alive die before

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- (1) For a further discussion of polygamy, see article "The Factor of Polygamy in African Demography," by Vernon R. Dorjahn. Continuity and Change in African Cultures, Op.cit., pp. 105 and 112.
 - (2) United Nations - Report on the World Social Situation 1957. E/CN.5/324/Rev. 1. ST/SQA/33, April 1957. p. 7.
 - (3) Lorimer and Karp. Population in Africa. Boston: Boston Univ. Press, 1960, p. 5.
 - (4) Ibid., p. 6.
 - (5) United Nations Review - September 1961.

reaching their first birthday. These three countries have the highest infant mortality rates in the world.

As reported in the United Nations Review, "comprehensive death registration systems are still lacking in many countries, and where such systems are in operation, under-registration of deaths is commonly in the order of 50 per cent."⁽¹⁾

Population Density

Sub-Saharan Africa is marked by a relatively low population density in comparison with other areas of the world. Excepting the urban areas, the Niger delta, Ruanda-Urundi, and small sections of Nyasaland and Uganda, the over-all density rarely exceeds a figure of twenty-five per square mile. Furthermore, large sections of former French West Africa, Kenya, Tanganyika, Angola, and South-West Africa are all but uninhabited, largely because of a shortage of water during much of each year. Large tracts of the tropical rain forest area in former French Equatorial Africa and the Congo are also thinly populated. (See TABLE No. 1 - AREA, POPULATION, DENSITY).

Population Trends

Population increase is now averaging about two percent annually. Probably two-fifths of the whole population are under 15 years of age. By the end of the century Africa's population, now estimated at between 240 and 250 million, may have doubled itself, and reached the 500 million mark. If present trends continue, this increase will make for still more uneven distribution; growth is greatest in areas that are already well populated and the modern African cities.

What are the population trends in Africa? The least one can say is that most of the demographic data - census reports, sample census surveys, medical surveys, demographic studies, etc. - have to be accepted with certain reservations. Lord Hailey has summed up the present situation as follows: "Censuses taken since the war have made so marked an improvement that they may be generally regarded as recording an approximately accurate figure of the population; but it will be necessary to await a second post-war census before it will be possible to calculate with any confidence the direction of population trends."⁽²⁾

The consensus of opinion among demographers appears to be that, however uncertain the data on which the figures are based, certain demographic features widely attributed to African populations are unmistakable. "As an I.L.O. (International Labor Organization) report puts it, 'there appears to be, on the one hand, a very high birth rate and, on the other hand, a death rate that is also very high but is falling as a result of improvement in hygiene and in disease prevention and treatment'."⁽³⁾

(1) United Nations Review. Vol. 8, No. 12, December 1961, p. 4.

(2) Hailey, Lord. An African Survey. Revised 1956. New York: Oxford University Press, 1957, p.142.

(3) Lorimer and Karp. Population in Africa. Boston: Boston University Press, 1960, p. 24.

Africa thus constitutes an area of potential growth, for, as Dorjahn points out, "any factor that decreases mortality, such as improved sanitation, medical services, or a higher level of general nutrition, could trigger a sudden population increase."⁽¹⁾ If the natural rate of increase reaches two percent a year, (a figure already exceeded in some countries), the population will double itself in the next thirty-five years.

Population Projections

The value of population projections is no longer disputed. If a plan for social and economic development is to have any chance of realistic implementation, it requires a parallel assessment of the dynamics of population growth. The growth of world population during the next twenty-five years has an importance which transcends economic and social consideration. Decline in mortality is now an almost universal phenomenon. Parts of sub-Saharan Africa, however, seem to present an exception to this rather general rule. Here it is uncertain whether modern health measures have had much impact on the high rates of mortality. Observations and some theoretical considerations lead social scientists to the view that life expectancy in sub-Saharan Africa may approach 30 years, but is not very likely to rise much above this figure within the near future.⁽²⁾

The estimated population, and population projected for all Africa is as follows:⁽³⁾

	<u>All Africa</u>	<u>North Africa (million)</u>	<u>Middle Africa (million)</u>	<u>Southern Africa (million)</u>
1950	199 million	42.7	142	13.9
1975	303 million	76.4	202	24.4
2000	517 million	147	323	47.1

It is estimated that in all Africa there was a 52 percent increase in population in the period 1950-1957, and there will be a 71 percent increase in the period 1975-2000.⁽⁴⁾ (See TABLE No. 7 - ESTIMATES OF THE FUTURE POPULATION OF SUB-SAHARAN AFRICA 1955-1975 by country).

The density of population per square kilometer of land area in the

(1) Dorjahn. Op.cit., p. 97.

(2) United Nations, The Future Growth of World Population. Population Studies No. 28, 1958, p. 3. For a more extensive survey of mortality and fertility trends, see "World Population Trends", in Report on the World Social Situation 1957, (United Nations publication, Sales No. 1957.IV.3), Chapter II, pp.5-27.

(3) Ibid., p. 23.

(4) Ibid., p. 23.

three regions of the African continent has been projected as follows:⁽¹⁾

	<u>AREA</u> (thousand km)	<u>DENSITY</u> (persons per km)		
		<u>1950</u>	<u>1975</u>	<u>2000</u>
Northern Africa	5,820	7.3	12-13	19-28
Middle Africa	21,600	6.6	9-11	13-21
Southern Africa	2,840	4.9	8-9	12-18

The exact meaning of these densities will depend not only on the endowment of the land with physical resources, but to an increasing extent on the methods and techniques used in the exploitation, transformation and distribution of the materials available to meet human needs. The use of nuclear energy or plant mutations, or success in attempts to influence the weather may render more hospitable some of the areas where drought, cold or high altitude have prevented human settlement. Sanitation programs have already made habitable many of the low-lying areas where previously malaria and other diseases constituted a permanent threat.

Expected changes in age composition of all Africa for the period 1950-1975 are indicated in the following table:⁽²⁾

<u>AFRICA</u>	<u>1950</u>	<u>1960</u>	<u>1975</u>
	Estimated percentage distribution of population at various ages		
Under 15	42	41	41
15-19	54	55	54
60 and over	4	4	5

Conditions governing the upbringing of children, the entry of young persons into gainful employment, and the role of the aged in society vary immensely among the different parts of the world. The above division of the African population into three groups, namely children under 15, adults aged 15-59, and older persons aged 60 and over (admittedly arbitrary) will show dependency burdens borne by the working populations. In Africa where there is a close kinship relationship and family responsibility, these figures may have some meaning.

(1) Ibid., p. 25.

(2) United Nations - Future Growth of World Population, Op. cit., p. 35.

Some Social and Economic Implications of Population Growth

The United Nations Report on the World Social Situation 1957⁽¹⁾ indicates that rapid growth of population may complicate the problem of the economic and social development of underdeveloped countries in three principal ways. First, it can increase the pressure of population on land that is already densely settled, and so retard increases in the productivity of agricultural labor. This effect is seen in many under-developed countries where the density of agricultural population in the cultivated areas is high, although large amounts of potentially productive land lie unused because of land ownership systems, lack of capital or techniques to exploit available land, or for other reasons.

Second, accelerating population growth can aggravate the problem of capital shortage, which is one of the most important obstacles to economic development of nearly all under-developed countries. The faster the population grows, the larger the share of each year's income which must be invested in increasing the stock of productive equipment merely to maintain the existing level of equipment per worker.

Third, the high birth rates of the under-developed countries create a heavy load of dependent children for the working population. The percentage of children under 15 years of age in Africa is generally in the order of 40 percent or more of the total population.

The necessity of supporting so many children puts the workers of these countries at an added disadvantage in their efforts to save and invest for economic development. It also complicates the problem of providing the children with the education that is essential for social and economic advancement.

(1) United Nations - Report on the World Social Situation 1957.
Op.cit., pp. 21-24.

TABLE No. 3

GROWTH OF WORLD POPULATION 1950-1958⁽¹⁾
(in millions and percentages)

Continent and region	1950		1958		Annual rate of increase 1950-58	Area in 1,000 sq.mi.	Density per sq.mi. (1958)
	Number (million)	%	Number (million)	%			
SOUTH AMERICA	112	4.5	134	4.7	2.3	6,871	21
AFRICA	199	8.0	230	8.0	1.8	11,694	21
North Africa	65	2.6	76	2.6	2.0	3,987	81
Rest of Africa	133	5.3	154	5.4	1.8	7,707	21
ASIA	1,379	55.3	1,592	56.1	1.8	10,482	153
S.W.Asia	63	2.5	74	2.6	2.4	2,168	34
S.Cent.Asia	466	18.7	536	18.8	1.8	1,979	269
S.E.Asia	171	6.9	202	7.0	2.1	1,732	117
East Asia	678	27.2	780	27.7	1.8	4,603	168
WORLD POPULATION	2,493	100.0	2,852	100.0	1.7	52,263	54

Source: Statistical Yearbook of the United Nations 1959.

(1) Atlas of the World. New York: D.Van Nostrand Company, Inc. 1961. p. 20.

TABLE No. 4

SUB-SAHARAN AFRICA - POPULATION BY
COUNTRY AND ETHNIC COMPOSITION 1956 BY SELECTED COUNTRIES
 (Thousands of persons)

SUB-SAHARAN AFRICA	African	European	Asian	Other	Total
<u>Central Africa</u>					
Belgian Congo	12,698	102	11	-	12,811
Rhodesia and Nyasaland (Federation of)	6,980	251	-	30	7,260
Northern Rhodesia	2,110	66	7 ^(a)	-	2,180
Southern Rhodesia	2,290	178	-	13	2,480
Nyasaland	2,580	7	-	10	2,600
Ruandi-Urundi	4,427	6	-	-	4,433
<u>East Africa</u>					
Ethiopia	20,000	...	...	..	20,000
Kenya	5,902	58	185 ^(b)	5	6,150
Madagascar	4,846	72	-	-	4,918
Mozambique ^(c)	5,923	66	17 ^(d)	35	6,040
Sudan	10,263	-	-	-	10,263
Tanganyika	8,329	28	93 ^(b)	6	8,456
Uganda	5,527	8	56 ^(b)	1	5,593
<u>West Africa</u>					
Angola ^(c)	4,222	110	-	30	4,362
Cameroons, French Adm.	3,171	16	-	-	3,187
French Equatorial Africa	4,854	24	-	1	4,879
French West Africa	18,842	88	-	-	18,930
Ghana	4,684	7	-	-	4,691
Nigeria	31,824	10	-	-	31,834
Togoland, French Admin.	1,084	1	-	-	1,085

(a) Including coloured.

(b) Indians and Arabs.

(c) 1955.

(d) Mixed.

Source: United Nations - Department of Economic and Social Affairs -
Economic Survey of Africa Since 1950, E/CN. 14/28, 1959, p. 13.

TABLE No. 5

POPULATION: DATA AVAILABLE AS OF APRIL 1, 1962

<u>AFRICA -South of the Sahara</u>		Latest Official Estimate	
Country	Year	(000)	Population
<u>INDEPENDENT COUNTRIES</u>			
Cameroun(1)	7/1/60		4,097
Central African Republic	7/1/60		1,227
Chad	12/31/60		2,675
Congo (Brazzaville)	1/1/59		795
Congo (Leopoldville)	6/30/60		14,150
Dahomey	9/ /61		2,050
Ethiopia	7/1/60		20,000
Gabon	7/1/60		440
Ghana	7/1/61		6,943
Guinea	7/1/60		3,000
Ivory Coast	6/ /61		3,300
Liberia	7/1/60		1,290
Madasagascar (Malagasy)	1/1/61		5,487
Mali	7/1/60		4,100
Mauritania	1/1/59		727
Niger	7/1/60		2,870
Nigeria(2)	7/1/61		35,752
Senegal	8/1/61		2,980
Sierra Leone(3)	7/1/60		2,450
Somalia	7/1/59		1,990
Sudan(4)	1/1/62		12,289
Tanganyika(5)	6/30/61		9,404
Togo	12/31/60		1,450
Upper Volta	7/1/60		3,635
<u>TERRITORIES AND DEPENDENCIES</u>			
<u>France</u>			
Comoro Islands	7/1/60		183
French Somaliland	7/1/60		67
Réunion	7/1/60		336
<u>Portugal</u>			
Angola	12/31/60		4,833
Cape Verde Islands	12/15/60		202
Mozambique	12/31/60		6,593
Portuguese Guinea	12/31/60		574
Sao Tomé and Principe	12/31/60		64
<u>Spain</u>			
Ifni	1958		52
Spanish Equatorial Region(6)	12/31/60		246
Fernando Poo	12/31/60		(63)
Rio Muni	12/31/60		(183)

(continued) -

TABLE No. 5

POPULATION: DATA AVAILABLE AS OF APRIL 1, 1962 (Continued)

<u>AFRICA - South of the Sahara</u> Country	<u>Latest Official Estimate</u>	
	Year	(000) Population
<u>United Kingdom</u>		
Gambia	7/1/60	284
Kenya	7/1/61	7,287
Mauritius ex.dependencies	6/30/60	639
Rhodesia and Nyasaland, Fed.of	12/31/60	8,430
Uganda	6/30/61	6,845
Zanzibar and Pemba	7/1/60	307
<u>TRUST TERRITORY</u>		
Ruanda-Urundi (Belgian Adm.)	12/31/60	4,941
<u>FORMER MANDATED TERRITORY</u>		
South-West Africa	9/6/60	525

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- (1) Including Southern Cameroons, which was formerly a part of United Nations Trust Territory of the Cameroons under British Administration and which became part of the Republic of Cameroun on October 1, 1961.
 - (2) Including Northern Cameroons, which was formerly a part of United Nations Trust Territory of the Cameroons under British Administration, and which became a province of the Northern Region of Nigeria on June 1, 1961.
 - (3) Former British dependency, declared independent April 27, 1961.
 - (4) De jure population.
 - (5) Formerly a United Nations Trust Territory under British Administration; declared independent December 9, 1961.
 - (6) Comprising Provinces of Fernando Póo (which includes Annobon) and Rio Muni (which includes Corisco and Elobays).

Source: United Nations - Department of Economic and Social Affairs.
Population and Vital Statistics Report, data available
 April 1, 1962. Statistical Papers - Series A, Vol. XIV,
 No.2, 1962.

TABLE No. 6

BIRTHS AND DEATHS: DATA AVAILABLE AS OF APRIL 1, 1962
OF SELECTED COUNTRIES

<u>AFRICA South of the Sahara</u>		<u>TOTAL BIRTHS</u>		<u>TOTAL DEATHS</u>	
Country	Year	Number	Rate per 1,000 popu- lation(1)	Number	Rate per 1,000 popu- lation (1)
<u>INDEPENDENT COUNTRIES</u>					
Cameroun	1957	90,912	28.4	22,567	7.1
Cent.African Rep.	1953	10,300	9.4	...	...
Congo(Leopoldville)	1959	589,000	43.0	315,000	23.0
Dahomey	1954	36,953	23.1	13,900	9.1
Ghana	1960	33,676	55.8	15,459	25.6
Guinea	1954	...	62	...	40
Ivory Coast	1956-58	...	59	...	28
Madagascar	1960	177,000	32.8	66,000	12.2
Mali	1960	...	56	...	28
Mauritania	1954	1,365(2)	2.3	...	...
Niger	1954	11,116	4.8	...	...
Nigeria	1957	Unknown	49.2	...	...
Senegal	1954	32,870	14.9	...	...
Sudan	1955	530,551	51.7	189,881	18.5
Tanganyika	1947	...	44	...	25
Togo	1955	37,678	35.0	13,768	12.8
Upper Volta	1960-61	...	49.1	...	30.6
<u>TERRITORIES AND DEPENDENCIES</u>					
<u>France</u>					
Comoro Islands	1955	2,335	13.5	1,150	6.9
French Somaliland	1955	1,817	27.6	716	10.9
Réunion	1960	14,623	43.6	3,708	11.1
<u>Portugal</u>					
Angola	1959	100,458	22.1	30,733	6.8
Cape Verde Is.	1960	8,954	44.9	3,127	15.7
Mozambique	1959	45,472	7.2	28,570	4.5
Portuguese Guinea	1959	10,290	18.2	6,679	11.8
Sao Tome and Principe	1959	3,489	53.6	1,350	20.7
<u>Spain</u>					
Ifni	1958	1,890	36.7	579	11.2
Spanish Equatorial Region	1959	4,580	21.2	1,888	8.8

(continued) -

TABLE No. 6
BIRTHS AND DEATHS: DATA AVAILABLE AS OF APRIL 1, 1962
OF SELECTED COUNTRIES
 (Continued)

<u>AFRICA South of the Sahara</u>		<u>TOTAL DEATHS</u>		<u>TOTAL DEATHS</u>	
Country	Year	Number	Rate per 1,000 popu- lation(1)	Number	Rate per 1,000 popu- lation(1)
<u>United Kingdom</u>					
Kenya	...	...	40-50	...	...
Mauritius ex. dependencies	1960	25,307	39.6	7,248	11.3
Northern Rhodesia	1950	...	56.8	...	32.2
Nyasaland	1953	22,087	9.1	13,716	5.6
Southern Rhodesia	1954	...	44.8	...	14.4
Uganda	1947	...	42	...	25
Zanzibar and Pemba	1960	7,252	23.6	1,724	5.6
<u>TRUST TERRITORY</u>					
Ruanda-Urundi (Belgian Adm.)	1957	...	49.5	...	15.4

Source: United Nations - Dept. of Economic and Social Affairs. Population and Vital Statistics Report, data available April 1, 1962. Statistical Office. New York, 1962. Statistical Papers - Series A, Vol. XIV, No. 2.

(1) Rates: Birth and death rates are the number of births or deaths reported in the specified year, per thousand of the official mid-year population for the same year.

(2) Statistical Papers - October 1, 1961.

TABLE No. 7

ESTIMATES OF THE FUTURE POPULATION OF SUB-SAHARAN AFRICA 1955-1975

(By country)

Country	<u>Figures rounded to thousands</u>		
	1955	1965	1975
Ethiopia inc. Eritrea	11,600	12,800	14,400
Liberia	1,280	1,370	1,520
Sudan	10,100	10,900	12,200
Angola	4,280	4,730	5,310
Congo(Belgian)	12,600	15,200	17,600
Cameroons (British)	1,500	1,730	1,970
Cameroons (French)	3,150	3,620	4,120
Cape Verde Is.	172	214	251
French Equatorial Africa	4,680	5,290	5,980
French Somaliland	63	69	79
French West Africa	19,000	21,700	24,700
Gambia	298	323	360
Ghana	4,620	5,340	6,100
Kenya	6,050	7,020	8,030
Madagascar and Comoro Is.	4,950	5,900	6,810
Mauritius and Dependencies	566	727	855
Mozambique	6,030	6,780	7,660
Nigeria	31,300	36,800	42,300
Rhodesia and Nyasaland	7,070	8,730	10,200
Portuguese Guinea	540	606	684
Reunion	278	326	374
Ruanda-Urundi	4,280	5,000	5,730
St. Helena and Dep.	5	5	5
Sao Tomé and Principe	58	58	63
Seychelles and Dependencies	38	44	51
Sierra Leone	2,100	2,330	2,630
Somaliland(Italian)	1,280	1,370	1,520
Somaliland Protectorate	523	582	653
Spanish Guinea	207	230	259
Tanganyika	8,320	9,620	11,000
Togoland (French)	1,080	1,250	1,430
Uganda	5,510	6,290	7,140
Zanzibar and Pemba	278	303	338
Totals	153,806	177,257	202,322

CULTURAL BACKGROUND

The diversity of African cultures and of African reactions to European culture presents a major obstacle to understanding contemporary Africa. To describe this continent to those who have never seen it is difficult because of the temptation to draw generalizations that are valid only for specific African groups and particular African regions.

Definition of Culture

What do we mean by culture? One African anthropologist in defining culture writes that "it refers to the way of life of a people, to their traditional behavior, in a broad sense, including their ideas, acts, and artifacts. Although many definitions of culture have been suggested, differing in wording and in emphasis, it is generally agreed that these ways of thinking and acting are patterned, so that behavior in any society is not haphazard or random. Culture, rather than social institutions, is what distinguishes man from the rest of the biological world. Culture varies from group to group and from one period of time to another within any single group."⁽¹⁾

If we are to understand the future of Africa, we must appreciate its past; and if we are to see the emergent patterns of life, we must know the cultural forces shaping the existence. "For the way of life of a people in any time and place is built out of past customs adapted to present circumstances and needs."⁽²⁾

One element in culture which is particularly important as we study Africa, is cultural values. "In every culture, however primitive in technology or however crude its circumstances, there are certain things which are considered especially desirable. The important point about cultural values is that they give direction to life. In seeking after the values of his culture, the individual gives meaning to his life."⁽³⁾

Culture Areas

African Culture Areas. Anthropologists frequently reduce the tremendous variety of material into practical units for describing culture areas. To outline the cultural background in Africa is an enormous task, for Africa is a huge continent of approximately 11,700,000 square miles, its population numbers somewhere around 240 million (1961 estimate), who are divided, at a conservative estimate, into at least 2,000 tribal divisions, and who speak around 800 different languages. Even restricting our study to Africa south of the Sahara, and the culture of Negro Africa in particular, the area is of formidable

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- (1) Bascom, William R. and Herskovits, Melville J. Continuity and Change in African Cultures. Op.cit., p. 1.
- (2) Goldschmidt, Walter. "Culture and Changing Values in Africa", The United States and Africa. New York: The American Assembly, Columbia University, June 1958, p. 165.
- (3) Ibid., pp. 166-167.

size and of enormous variety and number of cultures, perhaps 1,500, and of a great number of languages.⁽¹⁾ The two groupings used frequently by anthropologists are (1) by geographic areas within which the way of life of the people who inhabit it are basically similar; and (2) racial groupings.

In Africa south of the Sahara there are seven geographic culture areas. Within any one of these there is considerable difference in the behavior of the tribal groupings.

In racial origin the peoples of Africa are almost entirely Negroid and Caucasoid. The oldest inhabitants of central and southern Africa, the forest Pygmies and the pale-skinned Bushmen and Hottentots, have almost vanished, some of them absorbed into the Bantu and other groups. The four major racial groups most frequently referred to are the Negro (the largest group numerically); the Pygmies in the forest areas of central Africa; the Nilotes, found particularly in Ruanda-Urundi, Uganda, and the Eastern Sudan; and the Bushmen and Hottentots (physically related to each other), who center around the Kalahari Desert in southern Africa.

European Cultures. As Bascom writes "there is no African culture which has not been affected in some way by European contact, and there is none which has entirely given way before it...Elements from outside have been adapted to traditional African patterns...There is no evidence which supports the assumption that so often underlies thinking about Africa's future, that African culture, whether in its religious or other aspects, will shortly and inevitably disappear."⁽²⁾

Unities in African Life

There are some factors in the African cultural scene which seem to be more or less characteristic of the behavior and cultural organization of almost all the people living south of the Sahara. Alan P. Merriam⁽³⁾ reviews a few of these factors.

"1. The Family. The polygamous family exists everywhere in Africa south of the Sahara. This does not mean that every adult male has two or more wives, but rather that polygamy tends to be the marriage ideal, and as a marriage system, it seems to be highly workable, socially and economically. It is certainly a broad characteristic of African life.

"2. Marriage. Marriage in this area almost always involves bride wealth, the transfer of economic goods from the family of the husband to that of the wife. Much has been made of this system as a means of out-and-out-purchase, and in some parts of the continent it has degenerated into this kind of practice. However, bride wealth was the legal sanction for the marriage, without which no marriage could be considered proper. The transfer of economic goods from the family of the groom to that of the bride (bride wealth or lobola as it is sometimes called) seems to be a feature of most marriage

(1) Merriam, Alan P. "The Cultural Background in Africa", Practical Anthropology, Vol. 8, No. 6, November-December 1961, pp. 245-249.

(2) Bascom and Herskovits. Op.cit., p. 3.

(3) Merriam, Alan P. Op.cit., pp. 250-251.

systems in Africa south of the Sahara.

"3. Social Groupings. Another feature of the African social system is found in the social groupings which exist between the family on the one hand, and the clan, on the other. Most African groups include such organizations as the extended family which is made up of a man, his wife or wives, and their married children and their children - or the lineage, in which all immediate descendants in the male line over perhaps three generations live in a cohesive residential unit with their wives and children. (See section on Urbanization and Industrialization as to the effect industrialization has on this social system.)

"4. Religion. One of the distinctive characteristics of African cultures is the emphasis placed upon the ancestral cult. In most African cultures the ancestors are regarded as a functioning part of the environment; they are considered to be interested in the living and to be able to influence the course of current events...In religion, magic plays an extremely important part, and divination - the technique of foretelling the future or of discovering otherwise unknown events in life - is widespread...Almost all religious systems in Africa south of the Sahara involve a complex philosophical, theological, and cosmological approach to the problem of man's relationship to the universe." (See section RELIGIONS IN AFRICA.)

5. Justice. Everywhere in Africa there exist well-planned systems of administering justice. Legal disputes follow a clear-cut series of moves through a succession of three higher sets of judicial authority, crimes are categorized, and punishments are set up to fit the crime.

Merriam notes that two basic values run through almost all African cultures. The first of these is the principle of formalism. Rank and position are important in African life and the behaviors toward those of rank tend to be scrupulously observed.

A second principle in that of indirection, and "perhaps this is best expressed on the importance of proverbs in African life; things are seemingly better stated indirectly through metaphor and allusion than directly."⁽¹⁾

Of course, not all of these behaviors, institutions or values are found in all African cultures, nor are they expressed in precisely the same ways everywhere they are found. But they do seem to be present and to provide some unity among the cultures of Africa.

Myths About African Cultures

There are three major myths about African cultures, as reported by Merriam.

1. Africa is an area of static societies. The thesis that Africa was an area of static societies which saw little change before the advent of European colonial rule and continues to remain static, "overlooks at least two cardinal principles known to anthropology: first, that culture is learned,

(1) Ibid., p. 252.

and can also be un-learned, and that what has been learned can always be modified and added to; and second, that change is a constant in human experience." (1) Our attitude is shaped to a considerable degree by the emphasis we put on technological change in our own culture, such as religion, in which we have held essentially the same basic tenets for 1900 odd years.

2. Africa has no history. This myth, too, is a misapprehension based primarily upon two factors: "(1) our own ignorance of Africa, and (2) the fact that, since most African languages have not developed systems of writing, direct and extensive histories on the part of the Africans themselves do not usually exist." (2) African history can be studied through the use of "archeological materials, linguistic relationships, botanical studies, ethnographic distributional analysis, and traditional oral literature, to say nothing of the documentation which we possess from early traders and explorers, as well as the wealth of Arabic archival material which is only now beginning to be tapped." (3) It should be noted in this connection that the Archives Committee of the African Studies Association is currently considering compiling and publishing a comprehensive descriptive guide to the entire range of Africa-related documentary materials extant in the U.S.A. (4)

3. African cultures are alike. One of our major errors is the mistake of thinking that we can lump all Africa south of the Sahara together and talk about Africa as though it were a single "country" with a single culture. Its variety of human expression and inventiveness is one of the most remarkable things about Africa. One of Africa's greatest problems today is not its basic cultural similarity but its cultural and linguistic variety.

"In Africa there are patterns which seem to be common to most of the people. But to talk about Africa as though it were characterized by a single culture is dangerous. It is the kind of generalization which can lead us into immense difficulties unless we recognize that similarities, as in our own country, lie along a broad plane, beneath which are found many specific differences." (5)

Culture Change - Values

In sub-Saharan Africa today the traditional world often exists side by side with the new technological society. Western and Asian influences have penetrated and modified traditional African societies, yet the fundamental patterns - communal ties of kinship and tribe, the role of chieftaincy, communal land holdings and farming - continue to be essential forces in present-day life. Many of the social and political institutions now emerging in

(1) Ibid., p. 243.

(2) Ibid., p. 243.

(3) Ibid., p. 243.

(4) For details regarding the proposal for compilation of a guide to unpublished documentation relating to Africa in the U.S., see African Studies Bulletin, March 1962, and A Guide to Archives and Manuscripts in the United States, Philip M. Hamer, editor, (Yale University Press, New Haven, 1961.)

(5) Merriam, Alan P. Op.cit., p. 244.

Africa seem to be combinations of native African cultural patterns and institutions introduced by Europeans or Asians.

"Though each culture has an internal unity, it is everywhere subject to change...When Western civilization impinges on aboriginal cultural patterns the changes come with great suddenness, and in a generation the life mode of a people may be completely altered. No part of Africa has entirely escaped the force of Western man."⁽¹⁾

Need for Development of African Culture

There is the need to develop African culture. If education is to fulfill its many functions satisfactorily, education in Africa must be African; it must be based on African culture and based on the special requirements of African progress in all fields. Ghana's Minister of Education made this comment: "Ghana has travelled far from the days when her educational system was patterned in almost every detail upon the system of the ruling country, but we still are a long way from the desired goal."⁽²⁾

Richard Greenough adds that the educational systems of the former European countries are now "neither in line with existing African conditions, nor with the postulates of political independence; they lack in African eyes the dominant features of an essentially technological age; of the imperatives of balanced economic development involving rapid industrialization; of the necessary teaching of scientific and technological subjects so as to ensure at least a groundwork for the training of well-qualified research workers, engineers, scientists, senior teachers, economists, financial experts and statisticians."⁽³⁾

For the "African Personality" to assert itself, "stress must be laid on the cultural and social features common to African countries. The countries of the continent must get to know each other better. An understanding of African customs, languages, psychology and sociology...can do much to help the work of doctors, demographic experts, statisticians, historians, sociologists and other specialists. As summed up in the words of a spokesman for Africa: 'The art forms that filled the leisure hours of our fathers must be revived... The old rituals and songs must be enriched with the rhythms of modern drums and the harmonies of absolute music. The dance and the incantations must be integrated with the richness of modern drama and the exquisite form of the ballet. The oral philosophy and history must blossom into a treasure of literature. The carvings in wood, the models in clay, the bronze creations must be nurtured in our schools as distinct contributions to the world heritage of art'." ⁽⁴⁾

(1) Goldschmidt, Walter. "Culture and Changing Values in Africa", The United States and Africa. The American Assembly, Columbia University, June 1958, p. 173.

(2) Greenough, Richard. Africa Calls. UNESCO, 1961, p. 34.

(3) Ibid., p. 35.

(4) Ibid., p. 35.

African Arts and Culture

The first International Congress of African Culture south of the Sahara, to be held in Salisbury, Southern Rhodesia in August 1962, in which twenty-four countries of Africa will participate, points clearly to the great importance of art and music in the life of Africa today. (1)

Art Forms. The function of the plastic arts in African society can be better understood if they are classified according to the purpose for which they were made.

1. Spirit - art forms addressed to the spiritual forces in heaven and earth and in man. They include charms, fetishes and statues that are the temporary abiding place of ancestor spirits.
2. Man - prestige symbols, addressed to the king, nobles or great men in a family, for example, the commemorative portrait heads of West Africa.
3. Ritual Display - this looks toward the spirits in its ritual connotations, at man in its decorative and spiritual qualities. It includes masks and figurines, even pottery and woven cloth. In many areas the walls of houses and doorways are covered with designs and symbols that are not only decorative but have ritual and symbolic meaning as well.

Roger Fry, eminent British art critic, says: "The African artist generally accentuates whatever has spiritual significance without regard for natural proportions...The head and face receive the most attention because the artist aims at expressing the vital essence of man...African sculpture possesses an intense inner life...Negro artists have penetrated more deeply into the principles which underlie appearance than any other people."

The style generally is emotional and romantic. Art forms range, in fact, from abstract to naturalistic, with all stages of stylization in between, from static pose to violent movement, from the simple to the very complex.

Changes have come from a number of sources: from contacts with European and American culture, industrialization and the natural changes brought about by historical events. The most important influence is independence and a renewed interest in preserving African culture. Museums are being built and laws are being passed forbidding the export of valuable art objects.

Music. Music plays a part in all aspects of culture. (2) The village

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- (1) For a further report of the arts of sub-Saharan Africa, see background paper "Changing Attitudes Toward Art in Transitional Africa", by Roy Sieber. Africa and the United States - Images and Realities. Eighth National Conf., U.S. National Comm. for UNESCO, Boston, October 22-26, 1961.
 - (2) For a further discussion of African music, see background paper "The Music of Africa", by Alan P. Merriam. Africa and the United States - Images and Realities. Eighth National Conference, U.S. National Commission for UNESCO, Boston, October 22-26, 1961.

African sings of birth, puberty rites, the payment of dowry, marriage and death. He sings of the hunt, of cattle, of his struggle with the soil. In the cities cabaret music reflects the effects of industrialization and of the new money economy on human relationships, the fear of material loss, "success" in terms of money and status. Songs are the preservers and narrators of history in many areas. They are also used to spread news and gossip. They exercise social control and have often been employed to pillory a government official who has outraged the ethics of the community. Musical activities are engaged in by the whole community, where most people can sing or play an instrument and participate.

Communication through music and rhythm, such as occurs with the well-known "talking drums" of Nigeria, is possible only because most African languages are tonal, rising or falling inflections give different meanings to the same word, and music is based on the language. As Mr. Joseph Kyagambiddwa of Buganda states it: "An African music is simply the offering of the people's language...each African language is tuned to a certain fitting scale. Thus it is necessary for a person trying to master an African music to become familiar with the language first."

The importance of rhythm is unquestioned. Wind and stringed instruments are as widely used as drums. In West Africa, central and southern Africa, the popular instruments seem to vary with the raw materials available: in wooded areas, drums and xylophones; in swampy areas, reed flutes; in towns and cities, guitars and concertinas.

Western and Islamic pressures influence traditional African music. The Islamic influence is stronger in East Africa and dominant in the North. The missionary has perhaps been most influential in the past; one of the major problems raised is the use of African music in Christian worship. A few missionaries have been able to inspire the use of indigenous music in a creative way.

Urbanization, as well as the use of radio and the phonograph, are powerful factors in effecting change. Latin American music especially, which contains rhythms that are essentially African, is being received with enthusiasm. The influence of African tribal styles upon one another is also strengthened through close contact in urban centers and through radio.

The Church from the west has rejected and ignored the cultures of the countries of Africa, substituting Western art, architecture and music, and labeling them Christian. Any program for restoring the indigenous arts to their rightful place in worship must be based on knowledge and a humble and painstaking study of African culture. There are a number of centers and individuals, Roman Catholics and Protestants, missionaries and laymen, engaged in such studies at the present time.

Graham Hyslop, an Englishman connected with the Department of Community Development, has been doing outstanding work in music and drama at Kenya's center for adult education near Nairobi. At the University College of East Africa near Makere, Uganda, is a School of Fine Arts founded over twenty years ago by Margaret Trowell, an English artist and art critic. Commissions from both Catholic and Protestant churches have been carried out by students of this school, now under African leadership. In Southern Rhodesia the Rhodes National Gallery is sponsoring the first all-Africa Congress of Art and Music described earlier.

POLITICAL PATTERNS

Western and Asian influences have penetrated and modified traditional African societies in almost every area of sub-Saharan Africa. Yet, despite nearly 100 years of European control, the fundamental patterns of African society - communal ties of kinship and tribe, the role of chieftaincy, communal land holdings and farming - continue to be essential forces in the present-day life.

Colonialism

It was not until the 1950's that the "winds of change" began to bring independence to the fifty colonies, territories, protectorates and other dependencies of Africa. (See GUIDE TO AFRICAN COUNTRIES 1961).

The nineteenth century was characterized by an arbitrary partitioning of Africa among the European powers of Britain, France, Germany, Portugal, Italy and Belgium. Before 1955, four-fifths of Africa's population lived under European rule; now, nearly four-fifths live in independent states. This period of European dominance, brief though it was for most of Africa, has given this continent a heritage or a pattern of institutions and habits derived from the various ruling powers. For most Africans, this means either a British, Belgian or a French pattern. Outside the Arab countries, the African languages are so numerous and mostly confined to small areas that the new independent states use either English or French as their main political languages.

In order to understand contemporary Africa, we will have a brief look at the policies of the colonial powers which have helped to shape so much of sub-Saharan Africa.⁽¹⁾

British policy and practices have stressed the individuality of each African territory. Consequently, even though Britain introduced similar parliamentary institutions into all territories under British rule, each one has developed distinct legislative and executive bodies, laws, financial and administrative systems. The intention was to eventually make each country self-governing.

French policy has stressed legal, political and constitutional bonds between France and its African territories. The adoption of French culture rather than self-government was the goal of French policy.

Belgian policy, on the other hand, was to establish a system of paternalism through long-range and carefully planned programs, and developing the

(1) For a further discussion of colonialism in tropical Africa and its effect on the African people, see Chapter 9, "Africa Stands Up," Africa: The Roots of Revolt, by Jack Woddis. New York: The Citadel Press, 1960.

economic resources of this vast territory. Under the auspices of the Belgian government, roads, port facilities, railroads, and cities have been built. However, the Africans enjoyed little social or political freedom. They were given almost no opportunities for higher education.

Portuguese and Spanish policies have been the least flexible of all. Constitutionally, both governments regard their overseas territories as an integral part of the mother country, and therefore, they oppose self-government. At present Africans in Portuguese and Spanish territories receive few opportunities for secondary education.

"Africans have not remained passive under the Western impact. Individually and collectively, they have responded to new forms of education, new economic activities, and new ways of engaging in politics. This response has been two-fold: ideologically, it has asserted the fundamental equality and dignity of the Africans. Politically, it has demanded freedom and an end to inequality in political, legal, and constitutional relations with European powers or settlers."⁽¹⁾

Emergent Nationhood - Nation Building

From the the territories established by European governments have emerged the contemporary states and countries of sub-Saharan Africa. These states now have developed distinct communication systems and administrative organizations. Furthermore, the economic and social development which has taken place in these countries has given each a sense of national history. Africans are beginning to think and act as Ghanaians, Kenyans, or Nigerians.

Writers of African affairs warn us against generalizing about African states. "The concept of territorial manhood has not existed in some of Africa's territories, and is not yet created."⁽²⁾ Africans are searching for national, regional or federated arrangements which can unite multi-tribal societies under single governments. Nationhood, self-government, and independence are rapidly being achieved. This, too, "brings Africans a new confidence and exhilaration. They recognize that political independence alone does not insure the existence of a developing and stable state; that the prospects for democratic government throughout Africa depend in large measure on whether African leaders can forge a sense of national allegiance, develop economic self-sufficiency, and give their people a higher standard of living."⁽³⁾

Rupert Emerson, Professor of Government at Harvard University, states that "tribalism may seem to be the single most serious obstacle to nation-building in Africa, but there are a number of other complications which must be taken into account...One characteristic which is common to all of them is that each country is profoundly divided within itself. One line of division...is the presence within virtually all of the states or colonies of different

(1) Rosberg, Carl G. Africa and the World Today. Foreign Relations Series, The North Central Association of Colleges and Secondary Schools, 1960. p. 28.

(2) Ibid., p. 24.

(3) Ibid., p. 31.

religions, notably Islam and Christianity, each often represented by different sects, and the indigenous African religions."(1)

Another obstacle, "a more distinctively African form of fragmentation... is the inordinately large gap between the relatively few Africans who have come to intimate acquaintance with the Western world and its ways, and the mass which continues in some reasonably close approximation of the traditional life of the bush...The evergrowing body of city dwellers embraces the bulk of these people, who are to be found at some point on the scale of transition from the older African world to the new world which stems from the West. It is the more westernized...who have been the spearhead of the national movements and who have directed the new governments as the colonial regimes came to an end..."(2)

Furthermore, Emerson writes, "unless economic development is speeded up well beyond what now seems likely, another potential source of very serious trouble is the growing number of young school-leavers who have not had enough education to qualify for higher employments, who refuse to go back to the farms and look down on manual labor, and who can perhaps find no occupation at all or certainly none acceptable to them..."(3)

Pan-Africanism is also considered a problem of nation building. "In its fullest political version Pan-Africanism would over-ride tribes, colonies and nations to establish an African federation embracing everything from the Mediterranean to the Cape, but it is hard to believe that anyone can take seriously this version which can be no more than the dream of a distant future ...One barrier to entry into Pan-African unions of one or another dimension are the very human failings of jealous rivalry between leaders and disputes between states, often concerning territorial issues..."(4)

"One great service which Pan-Africanism is rendering and which finds no place in formal documents or institutions is to furnish a pretext and a myth for the African leaders to come to know each other after a long and artificial separation...In finding their own level the Africans are forming new friendships and animosities, new alliances and balances of power..."(5)

Sino-Soviet Activities

Communism in Africa has become a major international issue, now that the Soviet bloc and mainland China have succeeded in gaining important footholds in Africa. Their cultural envoys, trade missions, and technicians are moving in at every opportunity.(6)

(1) Emerson, Rupert. "Crucial Problems Involved in Nation-Building in Africa," The Journal of Negro Education. Vol. XXX, No. 3, Summer 1961, p. 201.

(2) Ibid., p. 201.

(3) Ibid., p. 202.

(4) Ibid., p. 204.

(5) Ibid., pp. 204-205.

(6) For a further treatment of this problem, see article by Walter Z.Laqueur, "Communism and Nationalism in Tropical Africa", Foreign Affairs quarterly, Vol. 39, No. 4, July 1961, pp. 610-621.

"Today, Soviet bloc countries are expanding their activities not only by loans, such as the \$100 million loan to Ethiopia, but also by means of radio broadcasts beamed to Africa, scholarships to Africans to study in Moscow, and support for Pan-Africanism and organizations such as the Afro-Asian solidarity conferences. Moreover, in Russia there is a growing interest in African affairs, and organized African research has greatly increased."(1)

A good many writers remind us to keep in mind that "the drive of nationalism and the quest for a more rewarding life have not been caused by Communism. Nor is the Sino-Soviet bloc responsible for all intra- and inter-state tensions among African nations. But Communists do exploit situations in which disorder and instability prevail, and Communists do seek to expand the power and influence of the Soviet bloc whenever opportunities exist."(2)

G. Mennen Williams, Assistant Secretary of State, completing a visit to Africa in May 1962, made this statement, "I think that no African leader is going to become a Communist, for many reasons. One is that the Africans are so imbued with their own sense of independence that they are going to be independent of Russia, independent of the United States, and so on, as far as actual dominance is concerned. Another reason is that most African leaders want to be leaders beyond their own countries. They are never going to be leaders beyond their own countries if they seem to be dominated by any non-African interest."(3)

Communism a Challenge to African Missions

Dr. James H. Robinson, writing for The Christian Century, comments that "no one knows the extent of the communist movement in Africa with any certainty, but it has raised its troublesome head in many places, and one of its prime targets is the missionary effort. Communism's growth and spread in Africa is difficult to determine for three main reasons. First, it is not the nature of communism to advertise its origin and its tactics of infiltration, and it deliberately seeks to confuse the issues. Second, it comes to Africa in many guises, making common cause with legitimate grievances and aspirations. Third, it can easily be confused with African tribal collectivism, which in itself is not communism. The breakdown of real communication between Europeans and Africans has built an almost impregnable barrier. Communism accommodates its tactics to the situation in which it operates, but it has only one ultimate end in view."(4)

Dr. Robinson states further that "perhaps the Communists' major effort is geared toward winning the minds or at least influencing the thinking of the rising generation - and that means not only the young people in Africa itself but also the thousands of young Africans in Europe, Asia and the Americas. The Christian missionary movement comes nowhere near the communists in its effort to win Africa's future leaders - and whoever wins them wins Africa."(5)

(1) Rosberg, Carl G. Africa and the World Today. Op.cit., p. 56.

(2) Ibid., p. 56.

(3) Interview with G. Mennen Williams, Assistant Secretary of State, as reported in U.S. News and World Report, June 4, 1962, p. 76.

(4) Robinson, James H. "Christianity and Revolution in Africa", The Christian Century, 1956 (Reprint, p. 8).

(5) Ibid., p. 9.

ECONOMIC SITUATION

The countries of Africa are among the least developed of the world. During the colonial period each territory was part of a wider economic entity. African countries were producers of raw materials for a larger economic community; finished goods were imported; internal trade and local production to meet local needs were developed on a limited scale. Until recently, the African participated in the market sector of his country's economy almost exclusively as a small trader, laborer, or clerk. Meanwhile, the great mass of Africans, somewhere in the neighborhood of 76-80 percent, still live at subsistence level, producing enough food and clothing to meet their own requirements and for limited barter with their neighbors.

If the African countries are to be able to meet their new responsibilities, to take care of anticipated increases of population, and yet meet the growing popular expectation for a better way of life, a rapid expansion of economic growth is essential. The tremendous social and economic problems which confront the new African nations today require bold and imaginative policies. African leaders have begun to expand commercial agriculture; local industries and processing plants are being established in a number of countries, whereby a market economy can gradually develop. Governments also are spending large sums of money in their development plans for educational expansion, urban housing, and communications.⁽¹⁾

Economic Weaknesses

1. Single Crop Economy. Africa's agricultural economy, for example, depends on a small number of export cash crops. Ghana depends on cocoa for about 80 percent of its revenue; Liberia about 70 percent on rubber; Ethiopia and Eritrea approximately 60 percent on coffee; Nigeria about 68 percent on cocoa, peanuts, and palm products; Somalia over 60 percent on fresh fruits and nuts; Sudan about 60 percent on cotton; and Cameroun about 67 percent on cocoa and coffee. Such an economy is weak in that a crop, the mainstay of a country's economy, can virtually be wiped out by one blight or a bad year. Furthermore, these countries have only limited internal markets. They must depend almost entirely upon world commodity prices for their revenue, and if, for example, the world price of cocoa should drop considerably, Ghana would forfeit its major source of income.

2. Single Mineral Export. Countries with an abundant supply of mineral resources do not face quite such serious problems as those states with agricultural economies. Copper, lead, diamonds, manganese, cobalt, aluminum, uranium, and other strategic materials are in large demand. They provide a major source of revenue for rapidly developing industrial economies of southern Africa. Iron ore and bauxite have been found in West Africa, and the Sahara Desert is a potential source of oil.

Nevertheless, countries which depend upon a single mineral export are

(1) For a further discussion of economic development, see Africa and the West by Arnold Rivkin. New York: Frederick A. Praeger, 1962.

in the same situation as single crop economies, for they, too, are dependent upon world commodity prices. For example, the main export of North and South Rhodesia is copper. Thus the revenue Rhodesian industries receive depends upon the going price of copper in the world market.

3. A Subsistence Economy. Another serious weakness in African agricultural economies is the fact that large portions of the population are still engaged in subsistence agriculture. Such production does not add to the quantity of goods available for export, nor do subsistence farmers contribute a local market for industry.

Merely switching from a subsistence economy to cash cropping will not result in high economic development or provide food for the increasing numbers employed in towns and industries. At present, commercial agriculture remains at a low level of production. Few modern forms of technology or mechanization have been adopted. Farms are small and the advantages of efficient and economical operation generally characteristic of large-scale farming have not been available. Consequently, per capita productivity and per capita income remain low. Ghana, for example, with one of the most prosperous economies, has a per capita income of only about \$194 per year. (See TABLE No. 9 NATIONAL AND PER CAPITA INCOME OF SELECTED COUNTRIES).

4. Lack of Transportation and Communications Systems. Economic development also depends upon basic utilities and services. Many of Africa's new states lack good roads or transportation systems. Communication systems are generally inadequate, and electric power has only begun to be widely available.

5. Illiteracy. A major deficiency in most African countries is that only a small portion of the population is literate or has at best a primary education. Qualified manpower and personnel at all levels are needed to meet national requirements for economic growth. African states are handicapped not only by an insufficient number of educated leaders, skilled artisans, and managers, but they also lack an effective, locally recruited civil service. Many new African states have had to retain or hire European administrators. A well-trained and competent administrative staff provides an important basis for national stability.

Economic Resources

Since Africa still remains largely underdeveloped, it is not as yet possible to know the full potential of its natural resources. The resources which form a major part of the African economy are: agriculture, minerals, and forests.

Agriculture. Although Africa is basically an agricultural continent, soil and rainfall inadequacies are major obstacles to agricultural productivity. It has been estimated that only fifteen percent of the continent has conditions favorable for agriculture - climate, soil, rainfall, absence of tsetse fly, etc.

Minerals. Although Africa is presently poor in agricultural resources, its mineral resources are believed to be enormous. Africa is the major supplier of the world's diamonds and gold. Other strategic materials supplied include copper, asbestos, lead and manganese from southern Africa; cobalt and ferro-alloys from Congo; and manganese, hardwood logs, and iron ore from

West Africa. Aluminum, uranium, and bauxite are also found in abundant quantities.

Mining is carried on in most parts of Africa, with the notable exception of countries in the eastern region of the continent. The major producers are in central and southern Africa: Congo, the Federation of Rhodesia and Nyasaland, South-West Africa and the Republic of South Africa. In 1955-57 these countries collectively accounted for 76 percent of the gross value of mineral output in Africa.(1)

Expansion in mineral production has been due to a variety of factors; (1) the increase in the number of persons participating in mining, for example, diamond-mining in West Africa; (2) improvements in mining techniques, generally involving increased mechanization. The rate of expansion has also been, in part, determined by factors outside the mining operation. For example, the lack of transport links for the extraction of the ore to port, or the existence of inadequate transport facilities, will limit production. In some instances, mining companies have constructed their own rail links, as in Sierra Leone and Liberia; in others, as, for example, in the Federation of Rhodesia and Nyasaland, they have assisted in financing the expansion of rail facilities.

As diamonds are most frequently associated with Africa, it is well for us to give a few facts, as reported in 1961. The largest producer is the former Belgian Congo which, under normal conditions, has an output of between 16 and 17,000,000 carats. Ghana is the second largest producer, with an output of some 3,000,000 carats. About 90 percent of Ghana's diamond output, worth more than \$24,000,000 in 1959, consists of industrial stones. Sierra Leone, reputedly producing about one-quarter of the world's entire gem output, in 1960 exported diamonds valued at over \$42,000,000 while Tanganyika shipped out 536,000 carats worth \$12,800,000.(2)

Forests. Africa has large forest areas - about 21 percent of the world's total. However, the contribution of forestry production to the money economy is small. Approximately 65 percent of the forest areas in Africa are classified as inaccessible, while in many of the areas more easily reached, output has had to be restricted in order to avoid disappearance of the more valuable species.

Lack of adequate logging, transport and other basic facilities, and scarcity of labor limit penetration into areas not readily accessible. Despite Africa's large forest resources, it remains a net importer of forest products, such as plywood, pulp, paper and paperboard and fibreboard. Exports consist mainly of logs, the principal exporting countries being Congo, French Equatorial Africa, Ghana and Nigeria. (See TABLE No. 8 LEADING PRODUCTS AND TRADE).(3)

(1) For further information and tables, see United Nations - Economic Survey of Africa since 1950. Op.cit., pp. 115-126.

(2) Africa Report, Vol.6, No. 10, November 1961, p. 2.

(3) For a further review of the importance of forestry, see Lord Hailey, An African Survey (1956), Chapter XIII.

Industrialization

No extensive industrialization has as yet taken place in sub-Saharan Africa. The United Nations Economic Survey of Africa since 1950⁽¹⁾ reports that the development of manufacturing industries on a region-wide basis cannot be accurately assessed because of limitations arising from the statistics. The most widespread industries comprise food, beverages, tobacco, textiles and apparel. The development of the production of building materials, especially cement and bricks, has been associated with the expansion of construction in the growing urban centers. In certain countries and territories where manufacturing is still in the process of development, factors such as high transport costs, shortages of technical skills and lack of standardization of production in various branches of industry have resulted in small-scale units of production.

African Labor

Africans have for many years supplied the unskilled labor of commerce and industry. With the industrial development in recent years, they have also supplied a large percentage of the semi-skilled labor. Kimble⁽²⁾ reports that this is particularly true of such countries as Ghana and Nigeria. Even in such countries as Kenya, Southern Rhodesia and Congo, "it is not uncommon to find Africans doing much of the small shopkeeping and all of the machine-minding." He reports further that "as more and more countries come of age politically and the facilities for technical training increase, this trend will become Africa-wide." It has been only since 1960 that "the 'color' test of employability was dropped in the mines of the Northern Rhodesia Copperbelt; henceforth, skill is the only test, and the mine owners have announced that no man shall lack opportunity to acquire any technical skill he desires."

However, at the higher job levels (supervisor or manager), the path to Africanize industry is still beset with obstacles. The reasons are, "the foreign ownership of large-scale enterprises of all kinds, the reluctance of many Africans to take responsibility for things that go wrong, and the equally marked reluctance of many Europeans and other non-Africans to give their employees the chance to learn how to supervise and manage."⁽³⁾

Labor and Migration. S.D. Neumark, in his report to a seminar on African affairs,⁽⁴⁾ indicates that "the phenomenon of migrant labor in Africa is closely related to the comparative lack of transport and marketing facilities, since workers can travel great distances on foot where little else may reach the market. (Nowadays they travel by air.) Thus the export of labor, in a to-and-fro migration pattern, from remote and least

(1) United Nations - Economic Survey of Africa since 1950. Op.cit., p. 134.

(2) Kimble, George H. Tropical Africa. New York: Foreign Policy Association Headline Series, No. 147, May-June 1961, pp. 19-20.

(3) Ibid., p. 20.

(4) Neumark, S.D. "Population Trends in Relation to Agriculture and Rural Society," report made to a Seminar held at Boston University, Population in Africa, (Frank Lorimer and Mark Karp, eds.) Boston University Press: 1960, p. 27.

For a further review of the problems of labor, migration of labor, wages, and the Trade Union System, see Lord Hailey, An African Survey (1956), Chapter XX.

developed areas to market points, has become for many areas in Africa the most significant form of exchange with the outside world. The other alternative, of course, is migration to areas with more favorable transportation facilities."

Lord Hailey in his African Survey⁽¹⁾ reports that in Northern Rhodesia, according to the 1955 Labor Department Report, more than twenty-two percent of all African labor employed in the mines and in other commercial undertakings were migrant workers from Tanganyika, Angola and Nyasaland. "The chief export of Nyasaland in the past fifty years has been men."⁽²⁾

A number of reasons have been given for migration: (1) to obtain the money needed to buy clothes or other goods; (2) the impoverishment of the peasantry, supplemented by the poll tax; (3) other economic reasons, such as the desire to purchase cattle or a bicycle or some other particular commodity, have also been given.

The African economy is still a colonial economy, and an "essential factor in this economy is the African worker-peasant, the circulating or wandering African, moving constantly from village to town, from field to mine. He does not leave the land to settle in the town, but lives a rootless, vacillating life, forever uprooting himself to leave his home to seek work, or abandoning his work on European farm or in European mine or factory to return home."⁽³⁾

Labor Turnover. Associated with labor migration is the problem of labor turnover. As reviewed by Woddis, "figures for Nairobi in 1953 showed that forty-eight percent of the workers had less than one year's service in the undertakings in which they were employed at the time of the survey...An investigation into Uganda tobacco factories (1956) showed that, for a six-month period...the monthly turnover was 7.6 percent..."⁽⁴⁾

"But this is by no means the whole story. The European employers, especially in mining and agriculture...maintains a system of short-term contracts. On such an employment basis, the African worker is usually unable to bring his family with him when he comes to work for a European company. It is inevitable that he will not stay away from his native village longer than is absolutely necessary. In addition it is vital for the African to have some security in case of loss of employment, or illness. Thus he strives to keep one foot on the land, to maintain his rights in tribal land tenure, and this necessitates his constant return."⁽⁵⁾

Woddis indicates that "the policy frequently advocated in official and semi-official studies is the gradual abolition of the migrant-labor system and its replacement by a permanent, stabilized, urbanized working class which has

(1) Hailey, Lord. An African Survey (revised 1956). New York: Oxford University Press, 1957, p. 1380.

(2) Read, Dr. Margaret. "Migrant Labour in Africa," International Labour Review, June 1942, XIV, No. 6, p. 606, as cited by Jack Woddis, Africa - The Roots of Revolt, p. 87.

(3) Woddis, Jack. Africa - The Roots of Revolt. New York: The Citadel Press, p. 93. For a further discussion of the migration problem, see Chapter 4, "The Wandering African," Op.cit.

(4) Ibid., p. 99.

(5) Ibid., pp. 100-101.

severed its ties for good with subsistence farming; and, as a counterpart to this, the forcible breakup of the African communal-land-holding system and its replacement by individual freehold, with the buying and selling of land. Though both these ideas have been advocated with growing frequency for at least twenty years, migrant labor, far from declining, is maintained and even growing in most territories."⁽¹⁾

Transportation

"To be without transport is to be without trade; to be without trade is to be without money; and without money it is idle to talk of 'material development'." ⁽²⁾ Within recent years African countries have been increasing their trade, putting sizeable sums of money into developmental work of all kinds, such as road and rail building. The primary emphasis today is on the opening up of the region itself. Surface links are being forged between the interior and the coast; vital air links are being established between almost every large city and the cities of Europe, Asia and North America. The African is interested in transportation that gives him wider scope for his skills, makes him a more effective producer of goods and, most of all, puts him within reach of the local market.

Lord Hailey, in his study, recognized that "the local market is the most potent agency for stimulating agricultural production and for encouraging the specialization which is essential for the creation of local crafts or industries... There seems to be no other type of development which can effect so speedy a change in the economic or social conditions of a backward country." ⁽³⁾

The present trend, therefore, is toward more and better roads. "Useful as the railways and the airlines are to the African, they are essentially long-distance haulers, whereas most of his concerns - such as the shipping of surplus crops to the nearest point of sale, the buying of a shirt, the search for work and the visiting of kin - are local. For these the road serves him best. It is accommodating and companionable. And, on the whole, it is more economical to build and keep in repair." ⁽⁴⁾ "Many of the local roads are still no better than farm tracks, almost impassable in the wet season and deep in dust in the dry. However, as the volume of local trading increases, more road users are able to purchase bicycles, cars and trucks that call for better-engineered, all-weather pavements and their better maintenance." ⁽⁵⁾

Commercial and Industrial Potential

Indicators of total economic activity are now available for twenty-one countries, together comprising more than 85 percent of the total population of Africa. (See TABLE No. 9 NATIONAL AND PER CAPITA INCOME OF SELECTED COUNTRIES). The prospect of the continuance of the world demand for African primary products is still good. "However, it must be realized that the

(1) Ibid., p. 103.

(2) Kimble, H.T. Tropical Africa. Foreign Policy Headline Series, No. 147, Op.cit., p. 25.

(3) Hailey, Lord. An African Survey (Revised) Op.cit., Chapter XXIII-"Transport and Communications".

(4) Kimble. Tropical Africa. (Headline Series) Op.cit., p. 26.

(5) Ibid., p. 27.

average African is still very poor and very unproductive by standards of the more advanced countries with whom he must trade. As a result of this low productivity, the opportunities open to him are few and his advance is slow. Most African economies are still dependent on a small range of exports, highly vulnerable to fluctuations in world market conditions."⁽¹⁾

The attention of the new African governments is now concentrated on measures designed to raise the African standard of living rather than export trade and the return on invested capital. Kimble comments, "If there is one thing on which the new African leaders are generally agreed, it is that the commercial and industrial potential of their countries should, from now on, be developed primarily for the benefit of the inhabitants, and that one of the best ways of securing this end is by legislation...The leaders of these countries know that money is needed, no less than laws, to give life to a business or industry and to keep it alive."⁽²⁾

Looking to the future, there are a number of obstacles to the rapid improvement of economic levels: (1) population increases at a rate which in itself is sufficient to outweigh any advantages to be derived from increased productivity; (2) a rise in the standard of living must be based on the improvement of agricultural techniques, including the conservation of the soil, improving animal husbandry and the use of pastoral lands; (3) there is a need for a continuous increase in the part played by the general population in industrial production. To advance an industrial economy, it will be necessary to increase the growth of the small industries on which even simpler societies largely depend for the satisfaction of their day-to-day needs.

The demand for consumer goods of all kinds increases as incomes increase. "Even an income of \$100 a year is enough to put a man in the market for clothes and footwear, canned foods, beverages, toiletries, correspondence materials, medicines and (if he can buy them on time) a bicycle and a sewing machine. A per capita income of \$250 or more makes him a potential buyer for many other things, such as chinaware, pots and pans, a bedstead, a table, chairs and draperies, a radio, phonograph and watch - not to mention extra clothes and foodstuffs."⁽³⁾ At the moment it is cheaper to buy automobiles and ice-boxes through the import house than the domestic factory. However, as time goes by, more and more of these goods are certain to be manufactured locally, for the possession of industries of all kinds holds a high place in the "hierarchy of material status symbols" of almost every African country.

Lord Hailey points out that it is through the activities of the small industries, and "the accumulation of the investments of the small capitalists, that larger industries may be expected to rise...There will remain, however, one crucial question to which time alone can supply an answer. It is impossible to predict what concepts of economy will appeal to the class of Africans who are now acquiring political authority...The African has entered the modern economic drama with a very different background from that of the European, and he may prove to have a rendering of the role of 'economic' man which may.

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- (1) Hailey, Lord. An African Survey (Revised) Op.cit., p. 1353. For a further discussion of the economic development in Africa, standards of living, economic programs and the future of indigenous development, see Chapters XVIII and XIX.
- (2) Kimble. Tropical Africa. (Headline Series) Op.cit., p. 22.
- (3) Ibid., pp. 23-24.

differ from the versions accepted in the past."⁽¹⁾

Social Obstacles to Economic Development

The social obstacles can be roughly classified under three main headings: population, institutional, and individual factors. An economically under-developed country of small population is at a disadvantage as far as economic growth is concerned. It is less likely to approach economic self-sufficiency and must lean more heavily on exports than a large country. "Diversification of industry and agriculture, including the establishment of diversified small industries for processing agricultural products, as well as the production of foods now imported, is an important economic objective, but it can be carried only so far when the population is limited to two or three million or less."⁽²⁾

Furthermore, European nations moved into the phase of industrial growth in the nineteenth century with a quite different historical background of social and political institutions and cultural systems from those of Africa today. We cannot assume that the less developed countries of Africa will or should go through the same institutional changes that Europe or the United States went through in the early stage of industrialization. Each country has a unique problem in building its future out of its own past.

Social institutions affect economic growth to a large extent through their influence or control over the abilities, attitudes and energies of individuals as these bear on economic production. As far as the question of abilities is concerned, this is essentially a matter of education and training. The question of attitudes or motivations of the individual, as these affect economic development, is more subtle and evasive.

Jack Woddis makes this remark: "In none of the numerous studies made on African efficiency and productivity has any author thought it necessary to answer the question, 'Why should the African increase his productivity?' After all is said and done, what is he working for? Who is going to get the benefit of his increased productivity?...The African is not really free, as in Western capitalist countries, to sell his labor power to the highest bidder; he is compelled by legal, physical and economic pressures to work for starvation wages for a foreign exploiter. Such conditions of labor are bound to result in low productivity. Once the African worker is fully liberated from bondage he will perform wonders of skill and effort."⁽³⁾

V. L. Allen, a lecturer in Industrial Economics at Leeds University, writes that "there are physical as well as cultural factors which make it difficult for African workers to maintain a sustained working pace. Many of them simply do not get enough to eat. Yet these factors are often ignored by employers. The workers, in consequence, are designated as lazy...and are subjected to a discipline that has no counterpart in tribal life, except, perhaps, in cases of tribal domination."⁽⁴⁾

(1) Hailey, Lord. An African Survey. (Revised) 1961. Op.cit., p. 1356.

(2) United Nations - Report on the World Social Situation 1961. op.cit., p. 26.

(3) Woddis, Jack. Africa - Roots of Revolt. Op.cit., pp. 180-181.

(4) Allen, V.L. "East African Workers in Transition," Africa Today, June 1962, p. 5.

TABLE No. 8
LEADING PRODUCTS AND TRADE (Selected Countries)

	Output av. annual per person (Dollars)	Leading Products	TRADE	
			% to U.S.	% from U.S.
CAMEROON	under 100	Aluminum, cacao, coffee, bananas, peanuts, timber, cotton	5.7	5.7
CHAD	under 100	Cotton, peanuts, livestock, grain	almost none	none
CONGO (Leopoldville)	90	Uranium, coffee, cotton, copper, palm oil	10.8	12.8
CONGO (Brazzaville)	under 100	Palm oil, cacao, coffee, tobacco, lumber, lead, peanuts	1.5	11.3
DAHOMY	under 100	Palm products, coffee, cotton, phosphates, peanuts	almost none	2.0
ETHIOPIA	45	Coffee, grain, livestock, oilseeds, minerals	43.9	15.5
GABON	under 100	Timber, oil, iron, gold, manganese, uranium	5.1	12.8
GHANA	171	Cacao, lumber, gold	18.9	5.5
GUINEA	52	Iron, bauxite, coffee, bananas, palm kernels,	0.7	4.4
IVORY COAST	under 100	Coffee, cacao, bananas, palm oil, lumber, diamonds, gold	16.3	4.3
LIBERIA	124	Rice, rubber, iron, diamonds, sugar, coffee	74.0	56.0
MALAGASY REPUBLIC	100-200	Coffee, rice, tobacco, minerals, sugar, vanilla, dyewoods	14.7	2.3
MALI	51	Peanuts, corn, sesame, cotton, livestock	none	none
MAURITANIA	under 100	Dates, palm oil, grain, livestock	none	none
NIGER	under 100	Peanuts, livestock, gum arabic, tin, wolfram, hides	2.8	1.1
NIGERIA	79	Cacao, peanuts, palm oil, minerals, rubber	5.9	5.8
SENEGAL	182	Peanuts, coffee, gum arabic, phosphates, fish	.3	5.0
SIERRA LEONE	70	Rice, diamonds, iron, palm kernels, coffee	4.8	2.7
SOMALI REPUBLIC	under 100	Livestock, bananas, sugar, incense, grain, hides	2.6	9.2
TANGANYIKA	61	Sisal, hemp, coffee, cotton, tea, diamonds, wood	7.2	2.6
TOGO	under 100	Cocoa, palm kernels, copra	8.9	2.3
UBANGI-SHARI (Central African Republic)	under 100	Cotton, coffee, sesame, diamonds, lumber	none	none
UPPER VOLTA	under 100	Cotton, sisal, peanuts, fish, livestock, nuts	none	1.1

Source: A World of Facts. (Civic Education Service, Inc. 1961)

TABLE No. 9

NATIONAL AND PER CAPITA INCOME OF SELECTED COUNTRIES

Country	Year	National Income ^(a)		Per capita national income (Dollars)
		Total	Sub-	
		(Millions of dollars)	sistence (Millions of dollars)	
North Africa				
Algeria	1956	2,123		221
Egypt	1956	2,622		109
Morocco, southern zone	1956	1,643		191
Tunisia	1957	667		176
Republic of South Africa	1956-57	4,819		346
East Africa				
Ethiopia	1957	604		30
Kenya	1957	480	90	78
Madagascar	1956	586		119
Mauritius	1957	132		232
Tanganyika	1957	406	147	48
Uganda	1957	321	84	57
Zanzibar	1957	27-35		98-126
Central Africa				
Congo (Belgian)	1957	976	148	76
Rhodesia and Nyasaland (Federation of)	1957	959	48	132
West Africa				
Cameroun (French)	1956	451		142
French Equatorial Africa	1956	614		126
French West Africa	1956	2,523		133
Gambia	1957	16-20		56-70
Ghana	1957	912		194
Nigeria	1956	2,186		69
Sierra Leone	1957	147		70

Source: United Nations, Yearbook of National Accounts Statistics, 1958.

(a) Converted from national currency units at official rates of exchange.

United Nations - Department of Economic and Social Affairs - Economic Survey of Africa since 1950. E/CN. 14/28. New York: 1959, p. 15.

AGRARIAN SITUATION

Three out of every four people in Tropical Africa depend directly on the land for a living.⁽¹⁾ This is an average figure, and in some areas it is as high as 90% of the population.

Although industrialization and urbanization are increasing in Africa, the population seems likely to be largely rural for a long time to come, since urbanization is not taking place as rapidly there as in other areas such as Latin America, for example. (See TABLE No.11 - URBAN AND RURAL AFRICAN AND NON-AFRICAN POPULATION).

A country's wealth is derived from its land and the labor of the people, and economists seem to be agreed on the close relationship between the economic development of a country and agricultural production. There also seems to be a consensus of opinion that the urban problem today is largely a reflection of unsolved rural problems.

It should be pointed out that Africa is basically a poor area and this fact accounts for the gravity and multiplicity of its problems.

"What makes up Africa's poverty? The climate and soils are poor. There are sharply contrasting areas of too much rain or of brackish aridity. The soil is peculiarly barren and deficient in mineral and chemical nutrients. In addition to the protein and vitamin shortages in humans which result from this geographical environment, Africa has one of the worst health problems to be found anywhere in this world, with many dread diseases prevalent - malaria, sleeping sickness, bilharzia, yaws, leprosy. Limited and unbalanced diets and disease impose their toll on human beings and on their domestic animals."⁽²⁾

African Agriculture and European Policy

Before the coming of the white man "land was considered by most African peoples in much the same way as Europeans think of sunshine and air - equally plentiful, equally necessary, and equally to be shared by all members of the community according to their needs. Land had no price and was not for sale."⁽³⁾ Land was for use.

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- (1) The proportion of the population engaged in agriculture in all Africa, according to the Food and Agriculture Organization of the U.N., is 74%. In Asia it is 70%, South America 60%, Oceania 40%. Source: Kimble, George H.T. Tropical Africa. New York: The Twentieth Century Fund, 1961, p. 125.
 - (2) Ostrander, F.Taylor, "Problems of African Economic Development" - Changing Africa and the Christian Dynamic - Papers of a Seminar for Mission Board Executives - February 15-18, 1960, The Center for the Study of the Christian World Mission, The Federated Theological Faculty, The University of Chicago.
 - (3) Batten, T.R. Problems of African Development. London: Oxford University Press, 1960, pp. 14-15.

"As in many developing countries, land to till is a chief concern. While the problem varies from country to country, the following quotation from a Nigerian chief is rather typical of African thinking. Said he: I conceive that land belongs to a vast family of which many are dead, a few are living, and countless numbers yet unborn'."(1)

The Europeans came with a different set of ideas about land. For them it was property, which an individual could own, like a house, a car, or a bicycle. It could be bought, sold; it could also be mortgaged or rented to others. In the early days Africans understood they were giving grants of land to Europeans for use, whereas the European thought it was for ownership.

"The history of Africa's relations with the West has been a history of robbery - robbery of African manpower, its mineral and agricultural resources, and its land...Land and its ownership is therefore a touchstone for the African national movement."(2)

"In every African territory sixty years of imperialist exploitation have been sufficient to plunge the majority of African peasants into the most abysmal depths of poverty and misery...The herding of Africans into the poorest land has meant a terrible land shortage...Overstocking and overpopulation have been the unavoidable result."(3)

Subsistence Farm and Cash Cropping

The seeming abundance of land in Africa gave rise under the traditional agriculture of Africa to what is known as shifting cultivation, especially in the rain forest area. The practice varies. In some cases a family would till a farm one year and then move to another the following year; in others they would sow and harvest their crops year after year until the land lost its fertility and then they would move on to clear another area. The interval before the first land is farmed again varies. Originally the cycle was seventeen years, but as population has increased the period of fallow is often only three years.

This system is a way of growing crops for food; in other words it is an aspect of subsistence level farming. However, people now want to grow crops for sale. The desire for cash crop farming is largely the result of the introduction of the money economy by the Europeans. "Insistence on the payment of taxes in money meant that people could no longer depend entirely on subsistence farming, for they could no longer manage without money."(4)

A large percentage of farming is still at the subsistence level. After a survey of nine countries in sub-Saharan Africa, it was estimated that between two-thirds and three-quarters of the land cultivated by Africans was being used for subsistence farming. Some farmers, however, are able to add cash crop

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- (1) Elias, T.O. Nigerian Land Law and Custom. Second Edition, London: Routledge and Kegan Paul Ltd., 1953, p. 173.
 - (2) Woddis, Jack. Africa - The Roots of Revolt. New York: The Citadel Press, 1960, p. 1.
 - (3) Ibid., pp. 16-17.
 - (4) Batten, T.R., Op.cit., p. 20.

farming to their subsistence farming. Once the farmer becomes part of the money economy, the pressure on land increases. He can buy a few more tools and the tendency is to want more land to cultivate. People get the idea of buying and selling land and this raises many new problems. Moreover, Africans have been under pressure from colonial governments in the past to abandon the traditional system of communal land holding.

"The agricultural revolution - the success of cash crops for higher and taxable incomes which are the basis of economic expansion...the support of the whole network of social services demanded by a developing society - has yet to begin in most of Africa."(1) At the heart of this revolution is the problem of land tenure. With a rapidly expanding population and the pressure on land, there is a great need for an equitable system of land tenure in many parts of Africa.

"Owing to usurpation by Europeans, land is no longer so plentiful for the African people, and the general consequences of European land policies has been the breakdown of subsistence agriculture."(2) The question Woddis raises is whether the introduction of buying, selling and renting land brings to the African any more security than he now enjoys.

Problems and Trends

Climatic Factors. In nearly all of Africa there is enough heat for plant life; but in much of the area, water is a problem - either too much or too little. "The situation in the rain forests of the Congo and West Africa presents a situation of excessive rainfall, with lush vegetation that the Africans can hardly control with their simple tools. Fire is the chief 'tool' they use in 'clearing' such land when planting time comes. One of the challenging questions for the future is to develop a type of agriculture that can thrive in the lush rain forest regions. A problem here is both surplus water and the leaching that occurs, also the rapid oxidation of humus under the warm humid atmosphere."(3)

About 36 percent of the area has a moist climate, the remaining 64 percent is dry to a greater or less degree. (See map - ANNUAL RAINFALL). The annual rainfall figures are somewhat misleading because rainfall is not only seasonal, but it also varies from year to year. In the forest belt the farmer has to protect his crops from waterlogging and flooding, while in the bush and grassland area he has to protect his animals from thirst and starvation, taking steps to have as much water as he can available for the dry season.

Disease. Another problem is created by the tsetse fly, which infests about fifty percent of tropical Africa. Maintaining the health, both human and animal, is one of the greatest problems in Africa.

(1) Weeks, Sheldon G. "New Africa's Most Pressing Problem: Education for the Millions". Africa Today. Vol. IX, No. 4, May 1962.

(2) Woddis, Jack. Op.cit., p. 32.

(3) As reported by I.W. Moomaw in a communication dated June 12, 1962. (Rural Missions Cooperating Committee).

Governments are also trying to discover more effective ways of controlling plant disease. This danger has increased in recent years in West Africa, where large cash crops are the chief basis of export trade. Coffee, cocoa, sugar, cotton, wheat, tea, wattle and other plants were introduced by Europeans, and thus not being indigenous to Africa are more liable to disease.

Soil Erosion. A third hazard in agriculture is soil erosion. Constant clearing of land in the forest country and overgrazing have removed the covering of vegetation, and wind and erosion have removed the top soil. Excessive erosion in Africa is a development of the past thirty or forty years. Once begun, it proceeds rapidly, if not checked. This is a serious problem for, as Batten points out, "One of Africa's most pressing problems is that some large and once fertile areas are over-peopled, overcropped and overstocked."⁽¹⁾

Some soil erosion can be prevented by better farming practices.⁽²⁾ Largely it is a problem for government departments of agriculture with technical advice and soil conservation projects, such as the one used in Kenya. Agricultural missionaries can also help with precept and example.

Animal Husbandry. Governments can also do much to improve animal husbandry. A large part of the land in Africa is unsuited for farming, but it can be used for raising cattle, sheep and goats. For the African, the number of cattle is more important than quality. A man's standing in the community is measured by the number of his cattle, not the quality of any particular animal. Animals are regarded more as units of currency, and are often used as part of a marriage contract.

Because of the weight of custom, the pastoral people of Africa have been slow to change their basic ideas about cattle raising. The emphasis on number rather than quality of animals is a cause of widespread disease. Land is overgrazed and, as we have seen, this can bring about soil erosion. In addition, overgrazing often means half-starved, thin animals with low productivity. Some governments are attempting to improve animal husbandry by veterinary service, better breeding of animals, the control of disease and better market facilities for animal produce.

It is not difficult to discern how closely tied together are agriculture, education, social custom and the economy. Uganda has made laws about the control of plant disease, one of the laws being the Uganda Cotton Ordinance. However, as Batten observes, "the effectiveness of such laws is very much reduced if people do not understand the need for them, and therefore do not cooperate wholeheartedly in carrying them out."⁽³⁾

Settlement Schemes. Strange as it may seem Africa has a large floating population. Woddis terms it "the wandering African".⁽⁴⁾ Governments have become concerned over this problem, partly because "those who insist on wandering soon find themselves guilty of trespass."⁽⁵⁾ For the past thirty years they have been experimenting with settlement schemes. In Ghana, the

(1) Batten, T.R., Op.cit., p. 68.

(2) For further details on the subject, see Chapter XII, "Efforts to Save the Soil" in Problems of African Development by T.R.Batten.

(3) Batten, T.R. Op.cit., p. 43.

(4) Woddis, Jack. Op.cit., Chapter 4.

(5) Kimble, George H.T., Op.cit., (The Twentieth Century Fund, Vol.1), p. 169.

Damong Settlement; in Nigeria, the Mokwa Settlement; and in Tanganyika, the Groundnut Scheme - all have failed for various reasons. The Farming Settlement Scheme in Tanganyika promises to be more successful. (1)

Unless solutions can be found soon for some of the outstanding problems in agriculture, conditions in the villages will greatly deteriorate, since it is likely that more work will be required for a diminishing food productivity. Improved diet for rural people, better standards of health, elimination of disease, such as sleeping sickness, crop rotation, soil conservation, better farming methods and so on are all essential. Traditional ideas and customs will have to be modified.

Unless agricultural productivity increases, the economy of the nations will not develop so that the basic needs of a growing population can be met. Paradoxically, however, agriculture, which is the basis of wealth in a country, cannot increase in productivity unless funds are used for equipment, tools, fertilizers, research, veterinary service, soil conservation and agricultural training.

"The whole problem of agricultural development of Africa, as elsewhere, revolves around market opportunities, either locally or abroad, for farm produce. Africa owes its modern development to the increased export demand for African minerals and tropical products. This has given rise to the emergence of a non-agricultural population with relatively high purchasing power as consumers of agricultural produce. The evolution of the primitive subsistence economy will, therefore, depend upon a sustained demand for African exports as well as on a steady growth of the non-agricultural sector of the African economy." (2)

Thomas Balogh wrote in his New Statesman article of March 23, 1962 that "for the next fifty years, no conceivable rate of expansion in industry will be able to absorb the whole of the rise in the African population, far less relieve the misery of those who are now living on the land. The African future (and Western influence in Africa) depends absolutely on a peaceful yet speedy transformation of African agriculture; and a rural renaissance is inconceivable without a revolution in rural education." (3)

Population Increase and Agriculture. According to F.A.O. (Food and Agriculture Organization) figures tropical and southern Africa has nearly 200 million hectares of arable land and land under tree crops. This is about half the potential agricultural area. Considering the need to increase agricultural production in order to meet an expanding population the question arises as to how this can be done. In the first place the area under cultivation could be expanded. Another way would be through the use of new techniques and skills, not only in areas now under cultivation but also new ones. (See TABLE No. 10 - AGRICULTURAL LAND AND POPULATION).

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- (1) For further details see Tropical Africa by George H.T. Kimble. The Twentieth Century Fund, Vol. 1, Chapter 5.
 - (2) Lorimer, Frank and Karp, Mark (eds.) Population in Africa. Report of a Seminar held at Boston University. Boston University Press, 1960, pp. 27-28.
 - (3) Saturday Review, June 16, 1962, p. 23. See review of A Kind of Homecoming by E.R. Braithwaite.

As we have seen there are two distinct types of agriculture in Africa, one subsistence, the other commercial, and the anticipated increase in population will affect them in different ways. In the former, the increased demand for foodstuffs will result in a wider area under cultivation, but the availability of land is limited. The acquiring of new skills and the introduction of modern technology, which could improve the yield per acre, require a relatively long period of time, during which there would have to be fundamental changes in the rural education system, in land tenure, shifting cultivation, traditions and customs. The shifting of population by migration could be another factor in the situation.

In the other type of agriculture, namely, the cash crop or commercial type, an increase in population produces different effects. Markets are expanded and the greater revenue enables a wider use of technology, this increasing the yield per acre. (See TABLE No. 10 - AGRICULTURAL LAND AND POPULATION).

Agriculture and Socio-Economic Needs

The advancement of the African peoples toward the goals of social and economic progress depends to a great extent on the creation of economic wealth, using the term of the economists. Political independence and freedom have been achieved in many areas and this movement has released forces and power which must be harnessed and directed into useful channels. There is widespread poverty among the masses, and as we have seen, these are largely rural people. The average annual income is less than one hundred dollars, and, compared with other large areas of the world, this is very low. (See TABLE No. 9 - NATIONAL AND PER CAPITA INCOME OF SELECTED COUNTRIES). Food production on the whole is insufficient and poor in quality. This means serious dietary deficiencies, especially in proteins. In addition to the dietary conditions, the severe heat and humidity lower the energy and vitality of the people.

As we have already indicated, the wealth of a country rests on two broad factors, land and labor. Each of these involves its own set of problems and reference has been made to these in the foregoing pages.

The economic and social progress of Africa, therefore, will depend to a significant degree upon the efforts of the leaders in seeking solutions to the outstanding problems surrounding agricultural production. As one writer puts it, "The production of wealth calls for more persistent and usually more irksome efforts (than parades and demonstrations). A heavy task rests upon the new governments to help stimulate and nurture the business and agricultural and commercial leadership, so necessary to progress. They must educate, establish the priorities, resolve the differences and win popular support. It will mean a new emphasis - production rather than politics."⁽¹⁾

Agricultural Missions

During recent years North American churches have been developing a strong program of agricultural missions especially in the countries of Africa,

(1) Melady, Thomas Patrick. Profiles of African Leaders. New York: The Macmillan Company, 1961, p. 178.

south of the Sahara. The various boards associated with Agricultural Missions, Inc. list 72 agricultural missionaries in Africa.

Originally much of the emphasis was upon demonstration farms. More recently the trend is toward such important fields as rural adult education, rural youth clubs of the Four-H type for both boys and girls, Future Farmer Clubs, extension services, and cooperative societies. The more technical developments include improvements in poultry husbandry, introduction of oxen for plowing in regions where this is possible, and the use of fertilizers.

There has been a notable development in the Lord's Acre Plan with three-fold emphasis upon:

- 1) Relating agriculture to the life of the church
- 2) Using the project as a means for introducing agricultural improvements
- 3) Securing funds for the work of the church

Rural Training for Village Pastors⁽¹⁾

"The village pastor has probably the most difficult job in the entire Christian movement. He is to develop the Church, the household of God, in regions of over-population, eroded soil, chronic poverty, and illiteracy. He above all deserves a minimum of special training for his work.

"Some good beginnings in such rural training have been made, but few have been thorough enough to be effective. It is not intended that the pastor become an expert in rural reconstruction, but he needs basic information and several skills...

"We would in no way minimize the contributions made by young people who dedicate their lives to service abroad, but today there are critical needs calling for a certain number of missionaries or Christian national leaders with mature experience. Areas requiring such personnel are:

- Land stewardship
- Mutual aid and cooperatives
- Village home life
- Extension service
- Village industries
- Youth work
- Health and environmental sanitation" (2)

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- (1) Moomaw, I.W. The Church and Rural Reconstruction. A Report on Program and Policy for the Years Ahead, published by Rural Missions Cooperating Committee of Agricultural Missions, Inc., N.Y.: 1961. p.18.
 - (2) For full treatment of this, see The Church and Rural Reconstruction, Op.cit., pp. 20-26.

TABLE No. 10

AGRICULTURAL LAND AND POPULATION

	Arable land and land under tree crops (1000 hectares)	Permanent meadows and pastures (1000 hectares)	<u>Population</u> (1000)
Europe ^(a)	152,000	77,000	414,000
North America	229,000	278,000	189,000
Latin America	102,000	367,000	192,000
Near East	75,000	194,000	...
Far East	364,000	276,000	...
Africa	222,000	554,000	225,000
Tropical and Southern Africa	196,136	496,492	151,000
Oceania	25,000	376,000	15,400

Sources: F.A.O. Production Yearbook, 1958; U.N., Demographic Yearbook, 1958.

(a) Excluding U.S.S.R.

Population in Africa. Edited by Frank Lorimer and Mark Karp. "Population Trends in Relation to Agriculture and Rural Society" by S.D. Neumark. Boston: Boston University Press, 1960, p. 20.

SOCIAL SITUATION

"Change is the norm, the expected." It is the scale and the tempo of change which is new in sub-Saharan Africa. "The changes have also been pervasive; for little as most Africans may have relished the prospect of being sucked into the white man's whirlpool, social or economic, they soon found there was no escape from it...Africans may sometimes have been slow - and with reason - to copy the white man's manner and methods, but they have usually been quick to adopt his 'magic'. Today, his medicines, clinics, schools, churches, clothes and gadgets are found in every town, and there is hardly a community of any size in any territory that looks, or lives, exactly the way it did...even ten years ago."⁽¹⁾

Social change in Africa may be classified in three broad areas: (1) traditional change within the substantially self-subsistent tribal systems; (2) change in towns and centers of employment (urbanization); (3) contemporary changes in tribal systems no longer autonomous and now economically interlocked with the towns and employment centers (urban tribalism).

A.W. Southall, in reviewing these social changes in Africa, writes: "It is common to regard tribal Africa as timeless and unchanging. While there are senses in which this is true, it needs qualification. Recent research has revealed over and over again how fluid the traditional situation was. Most tribal boundaries lacked definition and identification of tribes was highly relative. Despite the conditions of political insecurity, individuals and groups were constantly on the move, communities dissolving and crystallizing again in new patterns...There was also slow change from hunting and gathering to agriculture, or between agriculture and pastoralism...but all these changes occurred within the limits of a largely subsistence economy and a kin-bound social structure."⁽²⁾

I. URBANIZATION

Urban Population

While there has been a rapid growth of urban centers in recent years in many parts of Africa, the extent of urbanization varies widely from one area to another. There are important urban communities in North Africa, the Republic of South Africa and Western Nigeria, but in the rest of the continent towns have the aspect of extended villages and populations living in the larger ones represent only a small proportion of the total population. The distinction between Africans and non-Africans and between urban and rural communities is important, as there are significant differences between these groups in their economic roles as producers and consumers.⁽³⁾

(1) Kimble, George H.T. "Tropical Africa: Problems and Promises", Headline Series No. 147, New York: Foreign Policy Association, May-June 1961, pp. 29-30.

(2) Southall, A.W.(ed.) Social Change in Modern Africa. New York: Oxford Univ. Press for the International African Institute, 1961, p. 2.

(3) For further information on the urban-rural character of the African population, see United Nations - Economic Survey Since 1950, p. 5.

"It is common in these days to make much of the urbanizing of African life, and it is indeed important...At the same time, it is well to realize that tropical Africa is still the most unurbanized part of the world." (1) Kimble estimates that "less than 10 percent of its people live in communities that have a population of 5,000 or more, and a great many of these communities are more rural than urban in form and function." (2) Approximately two-thirds of urban centers are located in West Africa - a quarter in Nigeria alone. The remainder are scattered, almost at random it might seem, across the east and central African territories. The least urbanized areas are inland, the Gabon Republic and the Republics of Chad and Congo, Cameroun Federation, the southern part of the Republic of Sudan, Northern Rhodesia (with the exception of the Copper belt) and Bechuanaland.

"Most of the larger cities and many of the smaller ones are European creations and therefore comparatively new. Conspicuous among these are Dakar, with a population today of approximately 230,000 (including more than 30,000 Europeans); Leopoldville, with about 18,000 Europeans and nearly 300,000 Africans; Salisbury, with over 60,000 Europeans and almost 150,000 Africans and other ethnic groups; and Nairobi, with approximately 20,000 Europeans, 65,000 Asians and over 100,000 Africans." (3) The most important city, African in origin, is Ibadan, capital of Nigeria.

Europeans and Asians are predominantly urban. Since they represent a small fraction of the total population, the over-all pattern distribution reflects the predominantly rural character of the African population. The United Nations Report on the World Social Situation 1957 indicates that "at least 75 percent of the four million Europeans and 70 percent of the 700,000 Asians and Arabs living in Africa south of the Sahara are city-dwellers...and in spite of rapid growth in their numbers, the non-Africans usually constitute only a minor percentage of the total population in various cities." (4)

The trend towards urbanization of Africans is also clearly shown by figures reported by the United Nations Economic Survey for Africa Since 1950. (5) In Cameroun the percentage of Africans living in towns increased from 2.4 percent in 1937 to 5.5 percent in 1957; in French Equatorial Africa, from 1.7 percent in 1936 to 4.4 percent in 1956; in French West Africa, from 1.1 percent in 1936 to 4.1 percent in 1956; in Madagascar, from 3.9 percent in 1936 to 5.6 percent in 1956; in Rhodesia and Nyasaland, from 4 percent in 1951 to 5.5 percent in 1956; in South-West Africa, from 5.9 percent in 1936 to 9.4 percent in 1951; in Togo, from 1.8 percent in 1936 to 3.7 percent in 1956. (See TABLE No. 11 - URBAN AND RURAL AFRICAN AND NON-AFRICAN POPULATION).

The rapid growth of urban population is best illustrated in the following table of cities with 100,000 inhabitants or more:

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- (1) Kimble. Tropical Africa. (The Twentieth Century Fund, Vol.I). Op.cit., p.97.
 (2) Ibid., p. 97.
 (3) Kimble. Tropical Africa. Op.cit., p. 98.
 (4) United Nations - Report on the World Social Situation 1957. Op.cit., p. 144.
 For a further discussion of urbanization, see Chapter VIII of this report.
 (5) United Nations - Economic Survey of Africa Since 1950. Op.cit., p. 14.
 Tables I-II.

<u>PRINCIPAL CITIES</u>	<u>1930-40</u> <u>Estimate</u> (1)	<u>1946-50</u> <u>Estimate</u> (1)	<u>1961</u> <u>Estimate</u> (2)
Luanda (Angola)	51,000		189,600
Elizabethville (Congo)		62,000	182,638
Leopoldville (Congo)	36,000	119,000	389,547
Addis Ababa (Ethiopia)	300,000		500,000(Est.)
Asmara (Ethiopia)	98,000	131,000	132,000
Brazzaville (Republic of Congo)	20,000	83,000	105,200
Abidjan (Ivory Coast)	18,000	46,000	126,000
Dakar (Senegal)	93,000	171,000	234,500
Accra (Ghana)	71,000	136,000	388,231
Nairobi (Kenya)		119,000	221,700
Tananarive (Malagasy)	120,000	174,000	240,000
Ibadan (Nigeria)	387,000		500,000
Lagos (Nigeria)	137,000	230,000	350,000
Salisbury (S.Rhodesia)		69,000	260,800
Dar es Salaam (Tanganyika)	23,000	69,000	128,732

Another factor which must be recognized is the number of male adults in the urban population. As an example, the Plewman Commission Report⁽³⁾ shows "that the number of adult males in employment in the seven municipalities and suburbs of Southern Rhodesia increased from 97,314 in 1946 to 198,542 in 1956 - an increase of more than a hundred percent in ten years." Woddiss contends that if the rate of growth of urbanization in Africa is "compared with the other under-developed areas of the world, such as Asia and Latin America, the African towns are still relatively small. Moreover, the number of Africans living in them remains a considerable minority of the total African population. The number of Africans south of the Sahara living in towns of 20,000 or more inhabitants is only about 6,000,000 - or a little under 4 percent of the total African population."⁽⁴⁾

Woddiss states further that "one major reason why the urbanization of Africans has not made more headway is that in the principal areas of white settlement it has been deliberate government policy to keep the Africans out of the towns, which have been regarded as specially privileged areas for the white man...(Now that) Africans are becoming integrated into industry and despite government regulations, a considerable degree of urbanization has taken place. It cannot be emphasized too much, however, that the growth of African urbanization is not, in the main, the result of government policy. On the contrary, it has happened despite government reluctance that it should be so."⁽⁵⁾

(1) United Nations - Report on the World Social Situation 1957. Op.cit., p. 145.

(2) World Almanac 1962.

(3) Woddiss, Jack. Op.cit., pp. 123-124.

(4) Ibid., pp. 125-126.

(5) Ibid., pp. 129 and 131.

For a further discussion of "Urbanization and Its Effects upon the Task of Nation-Building in Africa South of the Sahara," see article by E. Franklin Frazier (Professor Emeritus of Sociology and Chairman of the Committee in Charge of the Program of African Studies, Howard University). The Journal of Negro Education, Summer 1961, Vol. XXX, No. 3.

Migration from Rural Areas

The processes of town life have received more study in Africa than the effect of industrialization on rural areas. There are many reasons for the "pull" factor of the town. K.A. Busia summarizes these factors as follows: "Exhaustion of land is one. Towns provide a better market for the skill of the enterprising artisan. For the educated person who cannot sell his skill in the village the city is a necessity. The opportunities to earn cash wages offered by industry as well as desire for social improvement and prestige draw people to the town. The effect on tribal life is that, in many cases, able-bodied men are away and women have to take responsibility for the family, and consequently there is a break in family life and sometimes even disruption and disorganization in village political systems."⁽¹⁾

African migrations from rural areas is not a new phenomenon. In areas where cash-cropping has not been developed, labor migration of a periodic sort continues as a regular way of life. In regions where the land is no longer able to provide food for the existing population, people must either find permanent wage employment or move to new regions. "The continued movement of people from the country into the towns and to other centers of employment will no doubt continue and prove as enduring a feature of African life as it is of European and American life."⁽²⁾

II. SOCIAL CHANGES IN URBAN COMMUNITIES

Problems in African Communities

1. Types of Urban Community. In studying town life we find two different types of urban community. In West Africa, for example, most communities consist of an intermixture of tribes with only a minor group from Europe. The problem of relationships here is different from the problem in East Africa or other areas where a permanent settlement of Europeans is found. Here problems of multi-racial relations and marked class distinctions reach a climax.

2. Growth of Urban Life Itself. In the urban community the Africans are away from their tribes; a large number of different people from different tribes make their living side by side. "In Africa a man always lives in the context of kinship and he always belongs to his original tribal village. Even if he lives in the town for thirty years, he is still a member of his tribal village. You can see the effect of this on the development of any sense of civic responsibility within a municipal area. People belonging to a tribe and living in the town will often club together and form a tribal association. They may raise money to improve their village, but not the town in which they live."⁽³⁾

3. New Associations. Problems are multiplied in African communities where friendship groups and mutual aid groups are formed. Sometimes these groups are mixed; sometimes men form their own associations, and women, their particular groups. Dr. Busia, in studying these groups, writes: "I was in-

(1) Busia, K.A. "Africa in Transition - Technical Civilization," Vol.6, No. 5, Practical Anthropology, September-October 1959, p. 226.

(2) Lorimer and Karp. Population in Africa. Op.cit., p. 67.

(3) Busia, K.A. Op.cit., p. 226.

terested in investigating the aims of one of these groups. Three were stated: (1) to provide mutual aid in cases of illness or death; (2) to facilitate social contact between members of the same generation; (3) to assist members in quarrels with older generations. Here is a striking example of the fact that this new situation does increase the tensions, which in any case are normal, between one generation and another."(1)

Numerous associations have been found to cut across tribal lines. Some are formed on the basis of the possession of a common Christian name, as for example, all "Johns" will form an association. In Nairobi, associations are on the basis of a place of residence.

Dr. Busia makes this further observation: "The effect of all this on the tribal life must be carefully studied, because it is precisely here where arise some of the problems facing churchmen today. This problem must be seen in reference to the old pattern of African kinship. In Africa an essential part of the indigenous social structure is the system of kinship and marriage. Africans regard marriage as an arrangement which enables persons to live together and cooperate with one another in an orderly social life, and this social life includes economic, social, political and religious activities. Therefore, one way of looking at the kinship system of Africa is to regard it as a complex set of norms and usages and patterns of behaviors between kindreds, that is, as a means of providing all the activities which are necessary for a full life."(2)

4. Family Life in Urban Communities. A more intangible social problem concerns the disruption of community and family life, which seems to accompany transition to an urban-industrial environment. Old institutions, values, loyalties and systems of authority are lost, because they are too deeply identified with the past or are incongruous in an industrial society. "In the process of transition, of breakdown of old social forms and creation of new ones, there is a particularly dangerous phase when attitudes and behavior may be without anchors, controlled more by passing winds of demagogy, faddism or mob spirit than by established values of home and community."(3)

In an urban community, the kinship group naturally changes. When the African moves into the city, the influences of the domestic group, its rights and privileges are not there, and "different arrangements need to be made in which the emphasis shifts from the group to persons...There in the town situation you get the influence of Christian teaching and also of British or French law, operating on marriage and inheritance. There is also a shift in family responsibility and relationships. According to the old custom, a member of a family may claim food and shelter and even clothing from another member. In a tribal situation, where all are working on a farm as one big family, this may not be a heavy burden on anyone. In a new wage-earning system, where one man does well and becomes a clerk or an accountant, a railway man or a motor-lorry driver, and goes to live in the town, this can be a heavy burden on him because other relations going to the town to look for work expect not only to stay with him but also to be fed by him. In that situation you painfully

(1) Busia, K.A. Op.cit., p. 227.

(2) Ibid., p. 227.

(3) United Nations - Report on the World Social Situation 1961.
Op.cit., p. 25.

feel the ties of kinship; and either because the people in the town are too poor or because of their European influenced attitudes, you begin to see what is referred to as the breakdown of kinship."⁽¹⁾

It should be noted that many welfare and recreation agencies have grown from kinship groups which come together in the cities and towns. Too, African leaders frequently use kinship and tribal associations as ready-made organizations in the building of modern political movements and parties.

Another corollary to the disruption of family life is the high ratio of African men to women in the towns, "for the unnatural life which such a ratio imposes means that sooner or later the man will return to the countryside, either to be with his wife and family, or to find a wife and rear a family...The reluctance of Africans to have their children with them in urban areas is understandable when one realizes under what terrible conditions these children are compelled to live."⁽²⁾

Adequate housing is essential to enable Africans to settle with their families in the towns. A study made of the situation in Kenya, for example, indicated that "in all urban areas, there is an acute shortage of housing accommodation, even on a 'bachelor' basis. Most African housing programs have in the past been planned on the assumption that the African labor force was, and would remain, one of single men."⁽³⁾

The changed status of women, particularly in the urban community, is a significant social change all over Africa today. While old customs of polygamy and the paying of bride-price still exist, the idea of equality between men and women is growing. African women play an important role in this transition period. Emory Ross reports the comments of one anthropologist, "Women are holding things together. And we can depend on them to keep things moving steadily ahead. The influence of women appears greater than many have thought. They are important in the social, economic, educational, political, and spiritual life of Africa."⁽⁴⁾ As old tribal values seem to die and few new values take their place, the women, too, are part of the social revolution.⁽⁵⁾

Dr. Irene Ighodaro, a married woman medical practitioner from Ibadan, in an address before the All Africa Church Conference⁽⁶⁾ in 1958, said that

(1) Busia, K.A. Practical Anthropology. Op.cit., p. 228.

For a further discussion of tribal society in a changing city, see West African City: A Study of Tribal Life in Freetown, by Michael Banton. London: Oxford University Press, 1957. (Reviewed by The International Review of Missions, quarterly, July 1958.)

(2) Woddis. Op.cit., pp. 136-137.

(3) Ibid., p. 143.

(4) Ross, Emory and Ross, Myrta. Africa Disturbed. New York: Friendship Press, 1959, p. 77.

(5) For a research study of women among the Afikpo Ibo in Nigeria, see report "The Changing Economic Position of Women among the Afikpo Ibo" by Phoebe V. Ottenburg, Continuity and Change in African Cultures, edited by William R. Bascom and Melville J. Herskovits. Op.cit., Chapter 11.

(6) Address given at the All Africa Church Conference, Ibadan, January 1958, and reported by Betty Hares in article, "Men and Women in Africa Today", International Review of Missions, July 1958, pp. 306-307.

"on the whole, women were slow to want education, but that those who were educated were so far not accepting their responsibilities either as wives and mothers or as professional or business women...The woman needs to learn that equality brings great responsibilities both in her role as wife and mother and also in her professional or business life."

She concluded that "the educated Christian woman has much to offer to her church and community, but it is a regrettable fact so often she finds either that the Church seems to have nothing to offer her as an outlet for her energies...Many such women in Africa today are looking to secular organizations as channels of service to their communities. It must be recognized that the women of Africa owe a great deal to the existing women's organizations within the Church...There is, however, a tremendous need for all these organizations and projects to be drawn together and inspired with a common purpose in order to meet the challenge of the hour."(1)

Social Consequences of Urbanization (2)

Franklin E. Frazier, writing on the social changes taking place as a result of urbanization, reports that "although the introduction of cash crops and scientific agriculture is bringing about social changes in Africa, it is rather in the urban areas, brought into existence by industrialization, that the most important social changes are occurring."(3)

Here one finds new division of labor, partly the result of the skills which are required by the introduction of European technology. This did not exist in the traditional African societies. It is also in the cities that the social consequences of a money economy are most clearly revealed, namely, the introduction of a new set of evaluations which tend to dissolve or secularize the social bonds of the traditional society.

"The ethnic or tribal associations which are formed in the urban environment represent the first step in the creation of new forms of social life...There are also women's organizations including even those of women who are engaged in prostitution, a new phenomenon in African life...The most important associations are those which are concerned with the economic life of the people in the city, such as savings associations and associations of workers. It is the new economic life centered in the cities that is bringing about the most fundamental reorganization of African society and is thereby laying the foundation for national states."(4)

(1) Ibid., pp. 309-310.

(2) For a full review of social implications of urbanization, see Social Implications of Industrialization and Urbanization in Africa South of the Sahara, prepared under the auspices of UNESCO by The International African Institute, London. UNESCO 1956.

(3) Frazier, E. Franklin, "Urbanization and Its Effects Upon the Task of Nation-Building in Africa South of the Sahara", The Journal of Negro Education, (quarterly) Volume XXX, Summer 1961, No. 3, p. 215.

(4) Ibid., p. 219.

An excellent report on the social consequences of industrialization is given in article "East African Workers in Transition" by V.L. Allen. Africa Today. Vol. IX, No. 5, June 1962.

Urbanization has also created a new system of social stratification, resulting from the new occupational specialization and division of labor in the city. It cuts across traditional kinship loyalties and tribal identifications. "It is based upon one's education, which generally means a Western education, one's income and occupation, and the role which one plays in the new social organization in the city. In fact, in the changing conditions of urban life two systems of social hierarchies may coexist. The old scale of prestige values which determined the social status of Africans in the traditional society may continue along with the prestige values which are attached to the new occupations...The leader in the labor organization, the leader in politics, or one who holds a high position in the African National Congress is supplanting the chief as the person possessing the greatest prestige in the eyes of the urbanized Africans."(1)

This new stratification has brought into existence two classes of the African elite, (1) the African bourgeoisie; (2) the African intelligentsia.

African Bourgeoisie. The role of the bourgeoisie in national movements is still numerically weak in most African territories south of the Sahara. "Economically it is still not a powerful force. Its main spheres are agriculture, trading and commerce, and to some extent, transport; but as an industrial and manufacturing bourgeoisie it is naturally in an embryonic stage."(2)

The growth of the African bourgeoisie is increasing in Ghana, and certain regions of French West Africa, notably the Ivory Coast. In Nigeria, for example, in addition to farming, trade, banking and commerce, a considerable share of road transport is in the hands of African "entrepreneurs". "It is noticeable, too, in Uganda and, to a somewhat lesser degree, in Kenya and Tanganyika, where one should not ignore the effect of land-consolidation schemes in these territories which have made possible the emergence of a stratum of African freehold farmers growing coffee and other cash crops."(3)

African Intelligentsia. New stratification of the African has brought into existence an intellectual elite. Most of the educational institutions, especially the institutions of higher education, have been located in the cities, where the Western educated elite also settle, and where Africans find an outlet for their special talents and abilities and engage in a way of life that is free from the controls of the traditional African society.

The African people have made heroic efforts to secure education for themselves. Cultural organizations have come into existence; national newspapers have been started. Institutions for higher education, which have been set up in a number of African states, too, have resulted in an increase in the number of African intellectuals and their control has passed to the African people themselves.(4)

(1) Ibid., p. 221.

(2) Woddis, Jack. Africa - The Roots of Revolt. Op.cit., p. 255.

(3) Ibid., p. 259.

(4) For a further discussion of the African intellectual, see essay by Ezekiel Mphahlele, "The Dilemma of the African Elite", Twentieth Century, April 1959, pp. 319-25.

"The intellectual leaders who represent the mentality of the new cities of Africa are creating the new ideologies and the new culture of the nations which are coming into existence in Africa. They are the men who are creating the new literature of Africa and who are writing the history of the people."⁽¹⁾ It is in the new cities where the new African culture is providing the soul of the new African nations.

Influence of Christianity on Community Life

Since Christian missions began in Africa, every mission station has been the nucleus of a community, not that the business of the Christian church is community development. Kimble describes, as follows, the two types of Christian communities.

1. The Bush Mission Station. "It runs a school, where the children of the district learn not only to pray and sing, but also to read, write and calculate, and where they encounter, for the first time in all likelihood, the notion that all people are not as they are - that there are different ways of looking at life, of spending one's energies and one's leisure. It runs a medical center, to which all who have need of doctoring, nursing, injections and drugs may come, whether they are members of the mission church or not...It runs a number of training programs, in farming and perhaps in printing, motor maintenance, carpentry and masonry, that open up possibilities of better living. It almost certainly runs a riot of recreations, from soccer and glee clubs to drumming and dominoes. And its doors are never closed to those seeking comfort or counsel, a go-between or a good listener."⁽²⁾

2. The Urban Mission Station. This church center is likely "to offer even more in the way of community services - everything, in fact, from scout troops, sports clubs, sewing bees, pre-adolescent and pre-marital instruction groups, and prenatal clinics to adult school groups and classes for the training of church members as office holders, speakers and counselors. All of these services, as Carpenter points out, will have this in common, 'that they bring together in intimate fellowship a group of people within or related to the total congregation in a way that meets a particular need of the group and fosters their identification with the total life of the church. The churches, urban and rural, have served other secular functions, too. They have taught the Africans to raise and administer funds, to take care of property, to keep accounts, run committees, organize conferences and speak in public - in short to take the kind of responsibility that is indispensable to the development of a democratically ordered community."⁽³⁾

But the church in the growing African urban communities must offer something more than "community services". Dr. George W. Carpenter, who has an intimate knowledge of sub-Saharan Africa, writes that "the basic need is to establish a new community. In the village everybody was bound together in an age old web of relationships. The city can only become a home when similar ties are re-established. No one fellowship, not even the church, can provide

(1) Frazier, E. Franklin. Op.cit., p. 222.

(2) Kimble, George H.T. Tropical Africa. (Vol. 2) Op.cit., pp. 202-203.

(3) Ibid., p. 203.

all of these ties. City people quickly sense the need to come together in many kinds of groups. They improvise a great variety of associations: for sport, for culture, for singing, for mutual aid, and for any number of other purposes. Many of these groups are fragile and short-lived. Many of them compete for support with resultant tension, friction, and disappointment. For the settled town dweller, even more than for the migrant, (the Church) provides a genuine, living, lasting community...It stands for all that is wholesome and helpful. It is concerned not with the trivial and superficial but with the depths of human need and the highest hopes of man. It builds on the home and family, and in turn reinforces them.⁽¹⁾

The implications of urbanization for community development are several.⁽²⁾

1. To what extent do migrants constitute communities in the sense in which the term is generally understood?
2. Are they a mass of heterogeneous individuals brought together by chance or necessity?
3. Is there real cohesiveness, not only of some fringe settlements but of older neighborhoods into which migrants infiltrate?
4. If the city is a "melting pot" of races and cultures, is it apt to melt away the qualities that bind people together as well as those which set them apart?
5. Does a new form of group solidarity result?
6. Is the end product a fluid mass of people, coexisting and mutually dependent, but not collectively responsible?

These are vital considerations for a program which sets a value on concerted action.

Paul Abrecht writes that "the city is the area of demoralizing social conditions, uprootedness, and human misery; of new wealth in contrast to mass poverty and insecurity, and consequently of new social tensions and injustice; of impersonal economic forces and an indiscriminate materialism...The difficult struggle of people caught up in rapid social change to distinguish between the good and evil within it is most concrete in the urban community. Here the Church faces most urgently the need both to interpret the meaning of change and to help define the basis of a new pattern of community life."⁽³⁾

(1) Carpenter, George Wayland. The Way in Africa. New York: Friendship Press, 1959, pp. 66-67.

(2) For a further discussion of these implications see the following document: United Nations - Community Development in Urban Areas. E/CN. 5/356/Rev.1. ST/SQA/43.

(3) Abrecht, Paul. The Churches and Rapid Social Change. New York: Doubleday & Company, Inc. 1961, p. 150.

TABLE No. 11
URBAN AND RURAL AFRICAN AND NON-AFRICAN POPULATION
 (Percentage of total population)

Country and Year	Urban Population		Rural Population	
	African	Non-African	African	Non-African
Algeria				
1936	4.9	7.2	81.9	5.9
1954	7.1	5.8	82.5	4.6
Cameroun (French)				
1937	2.4	...	97.5	...
1957	5.5	0.3	94.0	0.2
Egypt				
1937	24.2	1.0	74.6	0.2
1957	—	32.9 —	—	67.1 —
French Equatorial Africa				
1936	1.7	0.1	98.1	0.1
1956	4.4	0.3	95.1	0.2
French West Africa				
1936	1.1	0.1	98.6	0.1
1956	4.1	0.3	95.4	0.1
Kenya				
1948	2.6	2.2	94.3	0.9
1957	...	2.9		1.3
Madagascar				
1936	3.9	0.4	94.9	0.6
1956	5.6	0.7	92.9	0.8
Morocco				
1936	10.8	2.4	86.0	0.8
1954	15.6	3.2	79.1	2.1
Nigeria				
1931	—	4.3 —	—	95.7 —
1952	—	5.0 —	—	95.0 —
Rhodesia and Nyasaland (Federation of)				
1951	4.0	2.1	92.0	2.0
1956	5.5	2.7	90.7	1.1
South-West Africa				
1936	5.9	3.8	84.4	5.9
1951	9.4	6.7	78.9	4.8
Tanganyika				
1946	...	...	...	...
1957	2.5	1.0	95.9	0.6
Togoland, French Admin.				
1936	1.8	...	98.2	...
1956	3.7	0.1	96.2	...
Tunisia				
1936	6.1	4.1	83.1	6.7
1956	9.3	3.4	81.7	5.6
Uganda				
1948	0.5	0.4	98.1	0.5
1957	...	0.7	...	0.6

EDUCATION

The population of sub-Saharan Africa is about 175 million people. Of these around 25 million are children of school age. Only 12 million of these attend school, and of that number less than six million complete primary education. Only three percent of African children attend secondary schools and 0.2 percent receive higher education in Africa itself, "though it is true that some 6,000 students from Central Africa are receiving some sort of higher education outside of Africa, mainly in European countries."⁽¹⁾ The overall illiteracy rate for Africa is from 80 to 85 percent. "In the majority of cases, the proportion of children out of school exceeds 80 percent of the school age population."⁽²⁾

(See TABLE No.12 - ESTIMATED TOTAL ENROLLMENT BY LEVEL OF
EDUCATION AROUND 1958).

(See TABLE No.13 - EDUCATIONAL SITUATION IN AFRICA TODAY).

Of all the social forces shaping a new Africa, discerning Africans seem to agree that education is the most important, because it is the basic factor in vital economic and social development. It might well be considered also as determining the degree of success in self-government of many new independent countries.

Thus Africans, both educated and uneducated, look with eagerness and expectation to a much more widespread educational system as the basis of their hopes and the key to future development. "Education is the very core of any sort of development in Africa..."⁽³⁾

"To most Africans...education is the most revolutionary part of a revolutionary age. It represents a flying leap from the tenth to the twentieth century."⁽⁴⁾

Even a much older established country such as Ethiopia is excited about the possibility of improving and enlarging its educational program. In a dramatic gesture Emperor Haile Selassie turned over the royal palace to the newly-established University in Addis Ababa in 1959, agreed to serve as its first Chancellor and to teach a course in Ethiopian history and government.

Perhaps the most dramatic event, of tremendous significance for the

(1) Greenough, Richard. Africa Calls... UNESCO 1961, p. 12.

(2) Final Report. Conference of African States on the Development of Education in Africa. UNESCO 1961, p. 3.

(3) Greenough, Richard. Op.cit., p. 37.

(4) Cousins, Norman. Editorial, "A Kingdom for Education" in Saturday Review, January 20, 1962, p. 28.

development of education in Africa, was the Conference of African States on the Development of Education in Africa, convened by UNESCO in Addis Ababa, Ethiopia from May 15 to 25, 1961. "This was a remarkable conference, and probably the most important one of its kind ever held. There have been many meetings on education and some on education in Africa, but never before has there been such a meeting of minds from many countries, all expert in their separate educational fields and all determined to try and reach some constructive answers to Africa's problems. What's more, they did."⁽¹⁾

This was primarily an African Conference, although educators from other continents attended as observers. The voice of Africa was heard "loud and clear, frank and impressive - the needs for education in Africa were made known, they are not obscure."⁽²⁾

Educational Needs

The grave inadequacy of the present school facilities at all levels was stressed at the Conference in Addis Ababa, and, costly though it would be, it was felt that meeting the educational needs outlined was very urgent in a period of rapid social, economic and political change. The thirst for education among the people all over the continent points up the urgency of stepping up the whole educational process. This craving for education is felt principally among the boys and girls themselves. One principal of a school explained that truancy was never a problem and that the word did not exist in the local vernacular.

"A sick headache, a slight cold, helping mother out at home, so familiar as excuses for dodging a day's school in some more sophisticated countries simply do not exist." A French Canadian teacher in a little village 120 miles from Leopoldville said, "this craving for knowledge is almost unbelievable by some Western standards."⁽³⁾

1. African orientation

Emphasis was laid on the need to orient education more and more to the cultural and social needs of Africa. Inevitably students in higher education will continue to be exposed to the scientific and cultural trends from the outside world and therefore they need to have a thorough knowledge of their own African culture as well. The education for the future citizen of Africa must be a modern African education.

2. Material needs.

These include school buildings, equipment and textbooks. "For

(1) Greenough, Richard. Op.cit., p. 13.

(2) Greenough, Richard. Op.cit., p. 15.

(3) " " Op.cit., p. 17.

For a further discussion of the problems of education, see T.R. Batten, Problems of African Development (Third edition), Chapters 4-5-6. London: Oxford University Press, 1960.

every classroom which houses anything from 35 to 55 pupils, there is room for five or six more classrooms."⁽¹⁾ Plans call for a drastic expansion of school buildings of all types. At the primary level, especially in rural areas, there is an extreme shortage of buildings, and many existing buildings do not meet minimum requirements. In many areas there have been dramatic contributions of voluntary labor to build necessary classrooms. The demand for new equipment will grow in proportion to the number of new classrooms. The problem with regard to textbooks is a crucial one since, in the past, relatively few have been adapted to African culture, particularly in history, literary and social studies. Textbook writers need to be trained, more printing presses have to be established and much greater distribution facilities worked out.

3. Teachers

Apart from the question of the availability of funds for the vast educational needs, there seems to be general agreement among Africans that the need for teachers is the most urgent of all. Plans call not only for increasing the number of teachers at all levels in "staggering mathematical proportions", but also for improving the quality, since it is generally admitted that in many countries half of the teachers are untrained. This is partly due to the fact that more lucrative positions in government and business have lured some of the best teachers away from the teaching profession. "To provide the millions of young Africans who still lack schools with the education they are entitled to, more than 345,000 teachers must be trained, provided with accommodation and given the means to live properly in the course of the next few years."⁽²⁾

4. Rural education

Three-fourths of Africa's economy is based on agriculture and, while it is true that industrialization and urbanization are growing, the majority of the population will be rural people for a long time to come. Moreover, as industrialization increases and the population grows, more food will be needed, and this demands greater attention to the needs of rural people. Educational programs must be "ruralized", that is, they must be adapted to rural life, and combined with rural community programs. Experiments are to be made to adapt the village school curricula, in order to strengthen the children's love of the land and thus prevent some of the exodus to urban areas.

In recent years, with political independence in sight, many African leaders rejected the efforts of Europeans to better the lot of the rural people, adapting education to rural life and preparing them to be better farmers. Sheldon G. Weeks, a Harvard graduate student, in an article titled "New Africa's Most Pressing Problem: Education for the Millions" comments as follows: "To 'educate people to stay in agriculture' until recently had no political relevance to Africans aspiring for national independence."⁽³⁾ Even now,

(1) Greenough, Richard. Op. cit., p. 19

(2) The UNESCO Courier, February 1961, p. 22.

(3) Weeks, Sheldon G. "Education for the Millions", Africa Today, Vol. IX, No. 4, May 1962, p. 8.

as Weeks points out, education geared to rural life is still regarded as inferior, largely because it does not lead to success, judged by the standards of an emerging nation.

Educators are aware of the limitations of rural education in the overwhelming problem of transforming subsistence agriculture into cash crop agriculture. Progress will also have to be made in all the other aspects of the agricultural system, such as in land tenure, prevention of soil erosion, combatting pests and disease.

"The rewards in agriculture are limited, the risks great, the opportunities narrow; for the ambitious student 'development' has meant moving away from agriculture and manual labor, and the swim of national life is seen in the urban areas...Yet these countries depend on agricultural exports for 90% of their foreign exchange. Their immediate economic development must be based on expansion and improvement in the agricultural sector of the economy."⁽¹⁾

5. Vocational and technical education

Because of the increasingly diversified development of the economy of Africa, manpower with new skills and abilities is essential, and this emphasizes the need for greatly increasing vocational and technical education at all levels, with accelerated in-service training.

6. Education for girls

The question of education for girls is bound up with that of a new conception of the place of women in society. Tradition and conservatism are against widespread education for girls, although there is the economic factor also.

In most countries girls make up less than 30 percent of the primary school enrollment and 22 percent at the secondary level. The education of girls has still to prove its usefulness economically and socially if it is to gain wide acceptance. The cultural gap between husband and wife is also worthy of attention for its effects on marriage. There has been an increasing number of cases where the young husband pursues his studies in higher education, particularly abroad, only to find on his return home that a cultural incompatibility has developed between himself and his wife and broken homes have been the result.

7. Higher education

More African students in higher education are to be found abroad than in Africa itself, due mainly to the lack of facilities. There are about 5,000 students in African universities, and 7,000 abroad, of whom 1,700 are in the United States.⁽²⁾

(1) Weeks, Sheldon G. Op.cit., p. 10.

(2) Figures quoted by G. McLeod Bryan in "Christian Influence in African Universities" in The Intercollegian, Jan.-Feb. 1961, p. 9.

(See TABLE NO. 14 - UNIVERSITIES IN SUB-SAHARAN AFRICA).

At the Addis Ababa Conference it was reported that in one country "despite drastic efforts at expansion of higher educational facilities and through training abroad, the need for men with academic and professional qualifications in the next five years would be in the region of 20,000, while the output of individuals trained locally and overseas in the same period was in the region of 3,000."⁽¹⁾

Encouraging progress has been made in the field of higher education. There are twenty-one university colleges in sub-Saharan Africa, nine of which have attained their present status since World War II.⁽²⁾

The older institutions were established by mission boards, and religion was always a part of the curriculum. In recent years the trend is definitely toward secular education, "with departments in the social and technical sciences leading the revolt against the religious and humanistic foundations of the school. What this foreshadows, I am afraid, is contained in Toynbee's prediction that 'the Afro-Asian nations appear to be swallowing the technological husks of Western civilization without digesting the spiritual kernel'."⁽³⁾

Bryan feels that in the modern rush to provide higher education, African leaders may "forget the roots of the plant called 'university'."⁽⁴⁾

However, it must not be concluded that higher education in Africa is anti-religious. There are Student Christian movements on the many campuses and significant Christian conferences are held from time to time. The most outstanding of these was the All-Africa Church Conference held on the Ibadan campus in 1958.⁽⁵⁾

In addition Dr. Bryan found in his survey tour among thirty university colleges in all Africa that theological centers, although on the periphery of the newer institutions, are showing signs of creativity.

The Addis Ababa Plan

The Conference at Addis Ababa (1961) summarized its recommendations as follows:

- (a) That the development of human resources is as urgent and essential as the development of natural resources;
- (b) that educational investment is of a long-term nature, but, if properly planned, obtains simultaneously a high rate of return;

(1) Final Report, UNESCO Conference of African States. Op.cit., p. 6,

(2) Bryan, G. McLeod. Op.cit., p. 8.

(3) Bryan, G. McLeod. Op.cit., pp. 9 and 11.

(4) Ibid., p. 11.

(5) For a further discussion of "Education and Cultural Agencies", see Lord Hailey, An African Survey (Revised) 1956, Chapter XVII.

- (c) that the content of education should be related to economic needs, greater weight being given to science and its applications;
- (d) that in Africa, at its present level of development, the highest priority in education should be accorded to ensuring that an adequate proportion of the population receives at secondary and post-secondary levels the kinds of skills required for economic development;
- (e) that African countries should aim at providing universal primary education within two decades; at the same time, special attention should be given to adult education and on-the-job training;
- (f) that low or no-interest loans, repayable preferably in local currencies over long periods (in addition to tax revenues and grants), are a suitable source of finance for some forms of educational expenditure, recurring as well as non-recurring. (1)

Much importance was given by the Conference to study and research in the field of education. This would include:

- (a) The relationship between different patterns of development and manpower needs;
- (b) timing and balance in relation to education and economic factors;
- (c) priorities essential to the development of a balanced educational system;
- (d) economic and social returns to be derived from investments in education;
- (e) integration and co-ordination by each government of all resources available to education, including public and private, internal and external, cash and kind;
- (f) problems faced by education in a phase of transition from a non-cash to a cash economy; and
- (g) the technology of teaching, in order to reduce either student hours or the teacher/student ratio. (2)

Studies of a theoretical and general nature are to be undertaken by UNESCO, while specialized ones will be carried out by national governments themselves.

(1) Final Report, UNESCO Conference of African States. Op.cit., Chapter II, p.12.

(2) Final Report, UNESCO Conference of African States. Op.cit., Chapter II, p.13.

The outstanding achievement at Addis Ababa was the drafting and adopting of two bold plans, one a short-term plan (1961-66) and the other a long-term one (1961-80).

There are two aspects to what is known as the economics of education. The first is the relation of the cost of educational plans to the resources of a nation. It was pointed out at Addis Ababa that to achieve universal primary education in Ethiopia, for example, would require a budget three times as large as the present national income. The other aspect of the economics of education is that not only is education a good thing in itself, it is a paying thing. It is estimated that wise investment of funds in education brings in a return of seven percent or more.

This means that economic investment in new nations should always be accompanied by a corresponding effort in the field of education, so close is the relation between education and economic development.

The short-term Five Year Plan calls for raising the present over-all average of 40% of the school age population to 51% by 1966, that is, from 11 million pupils to 15 million; and for increasing the secondary school enrollment from 3% to 9%, or from 800,000 students to 2,500,000.

The long range Twenty Year Plan envisages the establishment of universal primary education by 1980; a secondary school enrollment of 30% of those who finish primary school; and in higher education 20% of those completing secondary education.

The estimated cost of the Five Year Plan is \$4,150,000,000, more than half of which, namely, \$2,840,000,000, is expected to come from the African states themselves, and the rest from international sources. The amount coming from outside, it is hoped, will gradually diminish as the process of "Africanizing" education gets under way.

Illiteracy

In reference to educational needs, one is impressed by the percentage of illiteracy which challenges the educational resources of every one of the African countries. "Director-General Vittorino Veronese stated in his final remarks at the Eleventh General Conference of UNESCO in Paris in November 1960 that 'man does not live by bread alone' and that ignorance in the most remote corner of the globe represents a blight on the sum of human knowledge and must be eradicated if humanity is to survive."(1)

Literacy of the population is a useful indicator of the relative development of a country as a result of its educative process in the past.

According to United Nations Review for September 1961, illiteracy in the world is most widespread among the indigenous population in Africa, where

(1) Wilson, Frank T. "The Future of Missionary Enterprise in Africa South of the Sahara", The Journal of Negro Education, Vol. XXX, No. 3, Summer 1961, p. 328.

ratios run to 80 and 90 percent. Actually, illiteracy appears to be decreasing in every country for which data is available.

Females generally show definitely higher illiteracy ratios than males. As the percentage of illiteracy declined, the sex difference begins to disappear.

The figures from the United Nations Review (September 1961) are much more favorable if compared with the figures compiled by UNESCO for 1955.⁽¹⁾ In this year it was estimated that between 95 and 99 percent of all African adults were illiterate in British Somaliland, French Equatorial Africa, French Somaliland, and French West Africa. For Gambia, Nyasaland, Sierra Leone and Zanzibar, the percentage was 90 to 95 percent; in Nigeria it was 85 to 90 percent; in Kenya, Northern Rhodesia, 75 to 80 percent; in Uganda 70 to 75 percent; and the Congo 60 to 65 percent.

"There are practically no State-run schools for African children in most African territories; it is the missions that run the schools, sometimes with limited grants from the governments. A large proportion of children receive no schooling at all. Less than twenty percent of the five to fourteen age group in 1955 were enrolled in schools in British Somaliland, Gambia, Sierra Leone, Somalia, Sudan, French Equatorial Africa, French West Africa, Portuguese Guinea, Liberia, Mozambique, Tanganyika, Zanzibar, Angola and Ethiopia. For Kenya, Northern Rhodesia, Nyasaland, Belgian Congo, Bechuanaland, Madagascar, Nigeria, Swaziland, French Togoland, Uganda, French Cameroons, Ruanda-Urundi and South-West Africa, the percentage was twenty to forty."⁽²⁾

It was further reported that most of those students enrolled attended for two or three years only, and learned an absolute minimum. A small percentage continued their education after the age of eleven or twelve, but the percentage that received any more advanced form of education was infinitesimal.

Mission Schools

Undoubtedly, it is in the field of education that the Christian churches have made their greatest contribution in Africa. Many of the leaders of the new states received their education in mission schools. "It is estimated that at least eighty percent of primary education in sub-Saharan Africa was under the control of missions as late as 1959."⁽³⁾

"All over Africa for the last half-century (Christian) missions have been deeply involved in education. Almost all the present leaders were educated in Christian schools. There were no others. And so we discover, with amazement, that Africa has a corps of leaders with a maturity of judgement, a

(1) As cited by Jack Woddis. Africa: The Roots of Revolt. New York: The Citadel Press, 1960, p. 154.

(See special UNESCO study - World Illiteracy at Mid-Century, 1957).

(2) Woddis, Op.cit., p. 154. (Also see "Education" Table 2, United Nations-Report on World Social Situation 1957, p. 67.)

(3) Wilson, Frank T. "The Future of the Missionary Enterprise in Africa South of the Sahara" in The Journal of Negro Education, Summer 1961, p. 326.

grasp of political and social forces, a sense of responsibility, and a capacity for effective action beyond the expectation of any of us." (1)

In an address before the U.S. Senate, Senator Claiborne Pell stated that sixteen of the twenty-three heads of African nations had received at least part of their education in Christian schools, twelve in Roman Catholic schools and four in Protestant institutions. He said, "The Western world owes a great debt to Christian missionaries in Africa. Without them the nations of Africa would have been much more poorly equipped to join the family of nations, and conditions would be far less stable in Africa than they are." (2)

Christian mission schools have been the subject of considerable controversy in the past. Before the arrival of Europeans in Africa, education was almost exclusively controlled by the tribe, and suited to the needs of tribal society. The activities of the missionaries, traders and the setting up of colonial government meant that Africans had many more contacts outside of tribal life and they were not prepared to meet the new situations. Tribal education was greatly weakened, especially when the mission schools opposed such practices as witchcraft and polygamy, and oriented their curricula along completely different lines.

Not all of the Christian missionaries who went to Africa favored educational work and there are some groups even today which oppose it on principle. "To a very great many people, giving schooling to the Africans seemed the height of folly. More than one group of missionaries entered Africa, even in quite recent times, firmly convinced that their sole task was the direct preaching of the Gospel." (3) Dr. Carpenter states, however, generally speaking, such missionaries have changed their minds and now realize that the Gospel is addressed to man's whole being and not just his soul.

As mission schools developed and grew in number, they were criticized by some because their "products compared unfavorably with those of tribal education of the old kind." (4) It should be pointed out, however, that "there is a tendency to hold mission education to blame for many of those evils of the present social situation, which should more justly be blamed on recent and very rapid economic change." (5)

It is true that early mission education failed to give enough attention to African needs and to mold its curricula and policies to the African situation, but this is not the case today except in some instances. "At the present time mission boards are reckoning with revolutionary changes that have resulted in twenty-two new independencies in Africa within the past five years." (6)

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- (1) From an address by George W. Carpenter (unpublished manuscript used with permission).
 - (2) Presbyterian Life, Volume 15, No. II, June 1, 1962, p. 26.
 - (3) Carpenter, George W. The Way in Africa. Friendship Press, New York: 1959, p. 38.
 - (4) Batten, T.R. Problems of African Development. London: Oxford Univ. Press, 1960, p. 27.
 - (5) *Ibid.*, p. 27.
 - (6) Wilson, Frank. *Op.cit.*, p. 327.

With the great emphasis being given by African states to education and their commitment to enlarged programs, the place of mission schools may be less prominent than in the past. However, the demand for education is so great, and the resources to meet the challenge are so limited, that the change will probably be gradual. Schools with a Christian purpose and orientation are likely to prove of value if they can adjust to the new situation and can prove that they are in tune with the aspirations of the emergent nations.

Dr. Frank T. Wilson states that there is no guarantee that the missionary enterprise, including its educational system, will continue for a long time, and he raises some important questions. "(1) What is the volume of need for education in these areas? (2) What is the desire of the indigenous peoples and their governments? (3) To what extent are governments prepared to meet the need? (4) What will be the role of indigenous churches?"⁽¹⁾ The decisions regarding these, and other important issues, he says, will not be made unilaterally in the United States or Great Britain, but on the basis of partnership with the churches of the countries concerned.

Educational and Cultural Exchange

President Kennedy in addressing the Board of Foreign Scholarships on February 27, 1961 stated that "there is no better way of helping new nations of Latin America, Africa and Asia in their present pursuit of freedom and better living conditions than by assisting them to develop their human resources through education."⁽²⁾

Among African educational problems are those resulting from an insufficiency of qualified technicians, teachers, doctors, engineers, agricultural experts, economists and public administrators. In many cases they must rely on foreign experts to perform essential services until Africans themselves are trained in these modern skills.

According to the Department of State report, during 1960, "a total of 1,165 African students from south of the Sahara were enrolled in American colleges and universities - nearly four times as many as ten years ago. The vast majority were financed under private auspices or with the complete or partial support of their own government. Only about 14 percent were sponsored by agencies of the United States Government. The number of African students in the United States is relatively small compared with those from other areas of the world. Various factors account for this. Africans in colonial areas were encouraged to study in European countries; educational systems in the colonies and dependencies were patterned on and in some cases integrated with those of the mother country. Even today, when many of these areas have become independent countries, large numbers of Africans are studying at the post high school level in Great Britain, in France and other Western European countries."⁽³⁾

(1) Wilson, Frank. Op.cit., p. 327.

(2) African Studies Bulletin. Published by African Studies Association. Vol. IV, No. II, May 1961. Article prepared by the Bureau of Educational and Cultural Affairs, Department of State, titled "Educational and Cultural Exchange with Africa: The Program of the Department of State."

(3) Ibid., p. 1.

TABLE No. 12

ESTIMATED TOTAL ENROLMENT BY LEVEL OF EDUCATION around 1958
for all Africa

	Total Africa (1)		Northern Africa		Middle and Southern Africa	
	Enrollment (Thousands)	%	Enrollment (Thousands)	%	Enrollment (Thousands)	%
At the first level of education ⁽³⁾	16,250	91	3,857	84	12,393	94
At the second level of education ⁽⁴⁾	1,432	8	663	14	769	6
At the third level of education ⁽⁵⁾	144	0.8	100	2.2	44	0.3
TOTAL for all levels ⁽²⁾	17,826	100.0	4,620	100.0	13,206	100.0

(1) Northern Africa: Spanish West Africa, Spanish possessions in North Africa, Morocco, Algeria, Tunisia, Libya, Egypt.
 Middle and Southern Africa: the remainder of Africa.

(2) Not including pre-school, special and adult education.

(3) Not including pre-school.

(4) General, vocational, teacher training.

(5) Universities and other higher education.

Source: UNESCO. Basic Facts and Figures. Paris: 1961, p. 20.

TABLE No. 13

EDUCATIONAL SITUATION IN AFRICA TODAY (1961)

Country	Year	RATIO OF ENROLLMENT TO SCHOOL-AGE POPULATION BY LEVEL					
		ENROLLMENT BY LEVEL		First level		Second level	
		1st level (primary school)	2d level (secondary school)	Estimated pop. 5-14 years (000)	Ratio of enrollment to pop. 5-14 for duration of school	Estimated pop. 15-19 years (000)	Ratio of enrollment to pop. 15-19 for duration of school
		No. of students	No. of students				
Cameroons (U.K.)	1958	54,844	1,404	391	20.0	164	0.8
Cameroun	1959-60	371,421	13,808	795	77.8	332	3.0
Central African Rep.	1957-58	45,774	1,480	280	27.2	117	0.9
Chad	1959-60	53,973	1,473	647	13.8	271	0.4
Congo (Brazzaville)	1957-58	78,962	3,259	187	70.3	78	3.0
Congo (Leopoldville)	1959-60	1,460,753	51,671	3,405	71.5	1,426	3.0
Dahomey	1959-60	81,107	3,618	431	31.3	180	1.4
Ethiopia	1958-59	158,005	8,144	5,338	3.8	2,235	0.5
Gabon	1957-58	39,763	1,156	101	65.7	41	2.0
Gambia	1958	4,595	794	72	10.7	30	2.2
Ghana	1959	483,425	178,581	1,208	66.7	506	29.4
Guinea	1959-60	79,373	4,563	671	19.7	281	1.1
Ivory Coast	1957-58	125,727	5,104	641	32.7	269	1.4
Kenya	1958	651,758	20,291	1,562	52.1	654	3.9
Liberia	1959-60	55,026	3,397	308	22.4	129	3.3
Malagasy Republic	1959-60	364,217	25,290	1,299	46.7	544	1.4
Mali	1957-58	42,053	2,749	918	7.7	384	0.5
Mauritania	1957-58	6,493	291	155	7.0	65	0.3
Mauritius	1958	109,370	16,243	153	100.0	64	18.1
Niger	1957-58	11,811	395	603	3.3	252	0.1
Nigeria	1958	2,545,336	117,414	8,129	42.9	3,403	2.9
Lagos	1958	56,688	6,376	83	85.4	35	15.2
N. Region	1958	230,000	8,098	4,439	7.4	1,858	0.3
W. Region	1958	1,037,377	73,282	1,657	100.0	694	8.8
E. Region	1958	1,221,271	29,658	1,950	78.3	816	3.0

(Continued)

TABLE No. 13
EDUCATIONAL SITUATION IN AFRICA TODAY (1961) (Continued)

Country	Year	RATIO OF ENROLLMENT TO SCHOOL-AGE POPULATION BY LEVEL					
		ENROLLMENT BY LEVEL		First level		Second level	
		1st level (primary school)	2d level (secondary school)	Estimated pop. 5-14 years (000)	Ratio of enrollment to pop. 5-14 for duration of school	Estimated pop. 15-19 years (000)	Ratio of enrollment to pop. 15-19 for duration of school
		No. of students	No. of students				
Rhodesia and Nyasaland							
N. Rhodesia	1958-59	243,926	4,948	566	53.9	237	2.6
Nyasaland	1958	269,693	3,042	667	50.5	279	1.4
S. Rhodesia	1958	433,459	6,485	649	83.5	272	3.0
Ruanda-Urundi	1958	246,149	5,480	1,156	35.5	484	0.9
Senegal	1957-58	80,473	6,102	561	23.8	235	1.9
Sierra Leone	1959	74,481	8,277	590	21.0	247	2.8
Somalia	1958-59	16,485	1,828	325	10.2	136	0.8
Sudan	1959-60	288,395	60,941	2,819	12.8	1,180	6.5
Swaziland	1958	29,934	1,066	67	55.9	27	4.5
Tanganyika	1958	422,832	15,315	2,193	24.1	918	2.1
Togo	1959	78,689	2,373	411	31.8	172	1.0
Uganda	1959	501,699	41,633	1,603	52.2	671	4.4
Upper Volta	1959-60	40,543	2,447	991	6.8	415	0.4
Zanzibar	1958	14,982	1,232	75	25.0	31	5.0

Source: Statistics of population and pupils taken by the Unesco Statistics Division from official publications and country replies to the questionnaire.

United Nations - Economic Commission for Africa. Conference of African States on the Development of Education in Africa, Addis Ababa, May 15-25, 1961, Final Report. (UNESCO/ED/181)
"Outline of a Plan for African Educational Development," p. 7.

TABLE No. 14

UNIVERSITIES IN SUB-SAHARAN AFRICA

State	Universities	Year founded	No. Students (1960 figures)
Congo(Leopoldville)	Lovanium University	1954	485
	State Univ., Elizabethville	1956	141
Ethiopia	Univ. College of Arts and Sciences (Addis Ababa)	1950	426
Ghana	University of Ghana (formerly University College of Ghana est. 1948)	1961	671 ('61)
	Kumasi College of Technology	1951	800 ('61)
	Univ. College of Cape Coast	1961	n.a.
Kenya	Royal Technical College	1955	250
Liberia	University of Liberia	1951	750
Malagasy	Institute of Higher Studies (to be absorbed by the pro- jected Charles de Gaulle Un.)	1955	862 ('59)
Nigeria	University College, Ibadan	1948	1,136 ('61)
	University of Nigeria, Nsukka	1960	300 ('61)
	Nigerian College of Arts, Science, and Technology	1948	1,200
Senegal	University of Dakar	1957	1,398 ('61)
Sierra Leone	University College of Sierra Leone (formerly Fourah Bay College, est. 1827)	1960	302
Southern Rhodesia	Univ. College of Rhodesia and Nyasaland	1955	232
Sudan	Univ. of Khartoum (formerly Gordon Memorial College, est. 1902)	1956	1,000
Tanganyika	Univ. College of Tanganyika	1961	n.a.
Uganda	University College of East Africa (Makerere) (Originally a secondary school, est. 1921)	1950	912 ('61)

Source: Africa Report. Vol. 6, No. 10, November 1961, p. 14.

COMMUNICATIONS

The chief media of modern mass communications in tropical Africa are the press, the radio and the motion picture. Any survey of formal news media in Africa must give some recognition to the overwhelming geographic, linguistic, and economic barriers to all forms of communication. Other difficulties include poor transport facilities, widespread illiteracy, the shortage of technical skills, and financial inability of the great majority of its people to buy a radio set or even an occasional newspaper. A UNESCO report concluded that newspapers and radios are less developed in Africa than in any other region of the world. (1)

Press

At a UNESCO Conference it was reported that in Africa there is only one newspaper, two radio receivers and half a cinema seat for every hundred people, about the lowest level for any major area. The African nations have now set for themselves a goal of ten newspapers, five radio receivers and two cinema seats. (2)

Newspapers have only become an important educational medium in Africa in the past generation and even now there are many areas where there are no newspapers, because of widespread illiteracy or poverty. Ghana, Nigeria, Sierra Leone and Gambia are better served by newspapers than other countries. Nigeria alone has twenty daily newspapers, most of them in the English language. The readership in these countries is around 400,000, but newspapers are often read by many more than one person.

Most African newspapers are understaffed, news is rather poorly written and edited and printing presses are inferior. However, in spite of many difficulties and deficiencies, newspapers have in many instances not only supplied news but they have also helped mold opinion. It is believed that they hastened the end of colonialism in West Africa. In countries such as Kenya, Tanganyika, Northern Rhodesia, and Southern Rhodesia and parts of the Congo, the press is constantly growing in importance.

Not all newspapers are African; some are controlled or run by governments, missions, or Europeans. In Christian work, the printed page, whether it be the Bible itself or Christian literature, is an integral part of the life of missions and churches. Within this program, Christian periodicals and magazines have helped the development of indigenous churches, sometimes with funds from abroad.

(1) The Development of Information Media in Underdeveloped Countries, UNESCO, January 19, 1961.

(2) UNESCO Newsletter, March 1962.

For a further discussion of the African press, see background paper, "Press and Radio in Post-Independence Africa," prepared by Robert Hartland. Africa and the United States - Images and Realities. Background book of Eighth National Conference, U.S. National Commission for UNESCO, Boston October 22-26, 1961.

The following is a list of some of the more prominent magazines:

LIGHT	Sudan	FANASIMA	Madagascar
ENVOL	Congo	LA SEMAINE CAMEROUNAISE	Cameroun
NEW DAY	Uganda	AFRICA CHRISTIAN ADVOCATE	Rhodesia
ROCK	Kenya	SEME LOKOI	Sierra Leone
BURAKEYE	Ruanda-Urundi	CHRISTIAN MESSENGER	Ghana
NENO LA IMANI	Congo	CHRISTIAN MONITOR	Nigeria

Radio

Radio broadcasting began in Africa in the 1930's, but largely as a service to the European population. The first countries to broadcast were those which had sizeable European populations, namely, Kenya, Angola, Mozambique, Southern Rhodesia and the Congo.

Radio programs for Africans began some years later, but few of them originated in Africa. In more recent years considerable improvement has been made in the programs. On the technical side, even powerful transmitters have their peculiar problems in the tropics, with so much static during the rainy season.

Having radio programs is one thing; having a listening audience is another. For the vast majority of Africans the purchase of a radio set is beyond their means. In many rural areas, electricity does not exist and the servicing of battery-run sets presents many problems. In all of Africa it is estimated that there are only 19 radio receivers per 1,000 inhabitants. The number of people per radio in a number of sub-Saharan countries are:(1)

Republic of Congo			
(Leopoldville)	79	Guinea	120
Cameroun	32	Ivory Coast	62
Chad	433	Mali	538
Dahomey	100	Mauritania	640
Ethiopia	218	Nigeria	137
Gabon	210	Tanganyika	116
Ghana	52	Togo	288

The growing importance of radio as a means of communication must be recognized. A UN study states that "the present-day trend in seeking to inform and educate hitherto remote peoples is seen in the current use of 109 vernaculars in this medium as against 58 in the press and a total of 72 in all printed media." (2) The power to unify public opinion and to create understanding of national aims in a country which has recently achieved independence is quite significant.

Television

In the use of television Nigeria made a promising start in 1959, with transmitters at Ibadan and Lagos. Some 4,000 sets were sold and the estimated nightly audience approached 50,000 with perhaps 20-25 viewers per set.

(1) Source: A World of Facts. Civic Education Service, Inc. 1961.

(2) UNESCO, Africa and the United States - Images and Realities.

Final Report, 8th National Conference of the U.S. National Commission for UNESCO, October 1961, p. 76.

"A one-hour noncommercial educational program 5 days a week was transmitted for the Ministry of Education. By the fall of 1960 the educational program was not only utilizing films from Western sources but also developing live programs locally. More than 90 schools had receivers at this time, and the Ministry of Education had plans to install nearly 1,000 more in schools, hospitals, and other institutions."⁽¹⁾

The popularity of television stimulated a similar development in other areas. In the Federation of Rhodesia and Nyasaland television transmissions started in November 1960 in Salisbury. By February 1961 more than 8,000 receivers had been sold in the Salisbury area (most of them owned by Europeans). Television is expected to make its appearance in Ghana in 1962 with three transmitters servicing Accra, Kumasi, and Sekondi-Takoradi. The Government also intends to install receivers in the schools and make extensive use of television in education. The Government of Ethiopia is planning a 500-watt television transmitter for the Addis Ababa area which might make its appearance in 1962. An estimated 1,000 television receivers are already in use in Eritrea, using a local armed services channel. Kenya is seeking commercial bids for a proposed television in education, and Guinea has been promised a television station from the Soviet Union.

"Television is still a fascinating novelty in Africa and a number of observers have noted the willingness of Africans to make great financial sacrifice in order to acquire a receiver. It is too early to appraise its usefulness in education, but one must applaud the pioneering efforts of such African governments as Nigeria, Ghana, and Mali to utilize this potentially important medium in the fight against illiteracy."⁽²⁾

Cinema

In 1960, Africa (Egypt and Algeria excepted) had a total of 2,234 commercial projection facilities including 1,883 permanent movie theaters, 267 drive-in or seasonal locations, and a reported 84 mobile projectors. "On the basis of 200 million population, there is only about one projection facility per 10,000 population - but even this represents a significant increase since 1955."⁽³⁾ In Ghana (1960) there were an estimated 300 projectors available to schools, churches, and various government bodies.

Hartland comments that "the cinema habit is by now well rooted in African urban life and some rudimentary surveys have revealed that close to a majority in a number of cities attend at least once per month - including a considerable number who are illiterate. Africa has no commercial feature film production and thus remains dependent upon American, European, Indian, Egyptian, and Communist-bloc imports. But there is increasing production of documentaries and newsreels by local film units, especially in the new West African states. Short educational films have also been produced for some years in many areas."⁽⁴⁾

(1) See article by Robert Hartland. Africa and the United States - Images and Realities. Op.cit., pp. 201-204.

(2) Ibid., p. 203.

(3) Ibid., p. 200.

(4) Ibid., p. 200. Also see "Africa and the Cinema," J.Koyinde Vaughan, An African Treasury, Langston Hughes, ed. (New York: Crown Publishers, 1960.)

MEDICAL and PUBLIC HEALTH PROGRAMS

Health Conditions and Problems

Information on the state of health in the various countries is at present far from adequate for a satisfactory review of the health situation. In many countries, particularly in economically under-developed regions, certain communicable diseases, either in epidemic or endemic form, are still a serious health problem and constitute the main causes of mortality among the population.

The U.N. Report on the World Social Situation 1957⁽¹⁾ noted that certain diseases, such as the plague and yellow fever, appear to exist more or less permanently in wildlife, which provides a reservoir of infection that may suddenly start to spread the disease among domestic animals and human beings. Thus, the sporadic, although strictly limited, outbreaks of the plague are apparently due to the prevalence of that disease among wild rodents in certain parts of Africa. Epidemics of influenza have been reported in Ethiopia and Madagascar.

In the case of pulmonary tuberculosis, the control of this disease is still far off. The disease seems to be more common in industrial areas. In a few countries and territories of Africa (such as French West Africa, Cameroun, Liberia, Nigeria and Tanganyika), pilot projects have been initiated in order to collect essential information for planning large-scale anti-malarial programs.

Some well-watered parts are fever-stricken, and the tsetse fly has rendered nearly two-thirds of the tropical regions unproductive and uninhabitable.

"Mention must also be made of African diets. They have long consisted of starchy food and have been characterized by a general lack of meat, milk, and green vegetables. The real causes of low efficiency and output of Africans as a labor force may more often than not be found in malnutrition, debilitation from disease, or both...It is perhaps also significant that the consistent and rapid growth of population, which has taken place within the last 40 years or so in a number of African territories, was highest in those territories where the social and economic forces that usually accompany a decline in the death rate have been in operation most effectively and for the longest period of time."⁽²⁾

(1) United Nations - Report on the World Social Situation 1957 reviews in some detail the health conditions in under-developed countries.

(2) Lorimer and Karp. Population in Africa. Op.cit., p. 21.

The United Nations Report on the World Social Situation 1961⁽¹⁾ informs us that the major health problems common to Africa are the six particularly dangerous quarantinable diseases, plague, cholera, yellow fever, typhus, relapsing fever and smallpox. The fear of their international spread is so strong that about 170 states and territories have accepted International Sanitary Regulations governing their control, and the few states not bound by this international agreement do, in fact, observe most of its provisions. While not all cases of these diseases are reported, reporting is improving, and thus the information which becomes available is more reliable.

"With the partial exception of smallpox, the quarantinable diseases have become more limited in their geographical prevalence, and this is a definite gain in world health. The main contributing factor may be assumed to be intense control measures carried through extended health services."⁽²⁾

Health Education

Batten, commenting on the problem of 'Prevention or Cure' of disease in Africa, writes that "the crux of the health problem is the education of the great majority of the people who live in the rural areas. The most pressing need is that they should become willing to cooperate in measures to improve their own situation. Measures which do not have this as their aim are merely palliatives which leave the basic causes of poverty, malnutrition, and ill health untouched. The low wages received do little to offset the socially harmful results of the migrant labor system in the villages. Poverty due to these and other causes leaves many people both unable and unwilling to help themselves, and sometimes even unwilling to be helped, if some effort of their own is also required. Poverty, too, is the underlying cause of conditions of housing and malnutrition which directly lead to a vast amount of preventable disease and human suffering. Highly trained staffs in the tropics are much too costly for them to be endlessly multiplied to deal with these problems in detail. Their most important function therefore must be to help the people to help themselves. More and more education must be provided. It is important in two ways. It is a powerful force in creating new needs and in arousing the desire to have better living conditions. It also provides the knowledge by means of which many present barriers which block the way to prosperity, health, and freedom from disease can be broken down."⁽³⁾

Medical Facilities

In 1957 it was reported that in the whole of tropical Africa there were approximately 7,500 doctors and 125,000 hospital beds. "By Western standards,

(1) United Nations - Department of Economic and Social Affairs - Report on The World Social Situation 1961. (E/CN.5/346/Rev. 1, pp. 2-3).

(2) Ibid., p. 3.

(3) Batten, T.R. Problems of African Development. London: Oxford University Press, 1960. Part 1, pp. 24-25.

For a further review of the development of medical activities, the diseases of Africa, the problems of nutrition, health services and education, see Lord Hailey, An African Survey(1956) Chapter XVI.

For a further discussion of health as a problem of African development, see Batten, T.R. Problems of African Development, Third Ed. Chapters 2 & 3, Part II.

these are still very modest figures - a doctor to about every 22,000 persons and a bed to about every 1,300.⁽¹⁾ Large parts of tropical Africa do not have a doctor to 100,000 persons or a bed to 10,000.

In almost every African country, no matter where it stands in comparison with its neighbors, there is an acute awareness of the need for more hospitals. In most, this awareness is being matched by action worthy of the need. Name almost any large city from Dakar to Addis Ababa or from Khartoum to Lourenco Marques, and you will find either that its largest, most up-to-date and often most handsome building is a hospital. These buildings are frequently mere facades to cover the lack of an adequate medical program. It is safe to say, however, that one of the chief occupations of government authorities is the establishment of medical facilities capable of standing comparison, in the quality of its equipment, instructors, research workers and students, with those of North America and Europe. "In the past few years, medical faculties have been established at Dakar, Ibadan, Kampala (Makerere College), Khartoum, and Leopoldville (Lovanium University). Others are to be established at Accra, Salisbury and Addis Ababa. When all of them are in operation, they will be able to turn out between 500 and 1,000 fully qualified doctors annually. The 1958 enrollment in the medical schools was less than 400."⁽²⁾

"In all of tropical Africa there are between 10,000 and 12,500 midwives and pharmacists and perhaps as many dispensers and nurses, most of them African. While some of these are attached to base hospitals, more are field workers...to places seldom if ever visited by doctors, and to people who have never seen a hospital. It is impossible to weigh in a statistical balance the worth of the medical services rendered by these people, for every statistic is a sufferer, and who can measure the suffering caused by a single disease, or the relief from it that can come from a shot in the arm, a course of antibiotics, or even a bottle of antiseptic?"⁽³⁾

Available statistics bearing on the extent of health services are largely limited to number of hospital beds. The demands for hospital beds are increasing in many countries, and the provision for hospital service is, as a rule, taking priority over that of an integrated local health service.

Mortality

For summarizing the conditions of mortality in various parts of the world, United Nations studies used three measures:⁽⁴⁾

- (a) the crude death-rate, i.e., the annual number of deaths per 1,000 inhabitants;
- (b) the infant mortality rate, i.e., the number of deaths under one year of age per 1,000 live births;
- (c) the expectation of life at birth, i.e., the average number of years to be lived by a new-born child.

(1) Kimble, George H. Tropical Africa, Vol. II. New York: The Twentieth Century Fund, 1960, pp. 160-161.

(2) Kimble, *Ibid.*, p.161.

(3) *Ibid.*, p. 161.

(4) United Nations - Report on World Social Situation 1957. p. 12.

The first one - the crude death-rate - does not give a perfect measure of the level of mortality because it is influenced by the age composition of the population (thus a higher proportion of aged persons implies a higher crude death-rate, other things being equal). But in countries with poor statistics, it is often the only index that it is possible to obtain.

The infant mortality rate is not only an index of mortality as such, it is also an important indicator of the level of living. For example, the care given to infants is related to the level of education as well as to health conditions.

The expectation of life at birth is the best synthetic index of mortality; it reflects mortality experience at all age levels and is free of influence from the age composition of the population. Unfortunately, many countries do not have the data required for its calculation. The registration of deaths in Africa is even more inadequate and fragmentary than that of births. In some cases registration of deaths is not compulsory. In the circumstances it is impossible to get a good estimate of present death-rates in Africa as a whole.

(See TABLE No.6-BIRTHS AND DEATHS: DATA AVAILABLE AS OF
APRIL 1, 1962 of selected countries)

Protestant Medical Missions

It would be difficult to point to any major area of Africa where the initiative in the medical program was not first taken by Protestant missions. Dr. Harold G. Anderson, M.D., writing about "The Changing Pattern of Medical Missions," reported that "local authorities were quick to notice the prestige and popularity which such work engendered. Beginning as a rule in the main centers of population, they have developed the extent and variety of their work...The new Protestant mission emphasis on welfare work...owes a real tribute to unbroken Roman Catholic activities along this line...It is still so new as to be reviewed with suspicion as theologically unsound in certain evangelical circles. Yet healing and welfare work must surely be complementary aspects of our total response to Christ's 'second commandment'." (1)

The first world-wide study of medical missions (2) was prepared by the Missionary Research Library in 1959. The materials for this survey and directory were gathered through correspondence, questionnaires, study of reports and periodicals issued by missionary societies and national committees. Approximately 75 percent of the total work of Protestant medical missions in Africa is represented in TABLE No.15 - PROTESTANT MEDICAL INSTITUTIONS IN AFRICA.

Credit must be given to the Christian Medical Council for Overseas Work which provides information for greater correlation of efforts among mission boards at the home base and more effective integration of activities on the field, relating medical work more closely to the life of the local churches, to government health programs and to the growing Christian professional leadership. Overseas, in the newly emerging countries, such as those in

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- (1) Anderson, Harold G., M.D. "The Changing Pattern of Medical Missions," Occasional Bulletin, Vol. V, No. 11, October 12, 1954. New York: Missionary Research Library.
- (2) "Directory of Protestant Medical Missions" compiled by Arthur W. March. Occasional Bulletin, Vol. X, No. 3, April 14, 1959. New York: Missionary Research Library.

Africa, the Christian Medical Council urges the development of higher education for doctors and nurses, so they may take their place in the Christian medical enterprise in their own countries.

The American Leprosy Missions, Inc.,⁽¹⁾ the first Protestant society begun in 1874 for the exclusive purpose of aiding leprosy victims, now supports one hundred and sixty treatment centers (hospitals, clinics, settlements, village dispensaries, etc.) in 42 countries, reaching some 70,000 patients. (See TABLE No. 15 - for Leprosaria figures in Africa).

An outstanding mission medical center in Africa is the Institut Medical Evangelique ("IME") at Kimpese, and one of the most rapidly developing Protestant medical services, accessible from all parts of the Congo. It has the possibility of becoming a diagnostic and treatment center for much of West Central Africa, not only for its vast population, but also for Christian missionaries and other western personnel identified with the life in that area of Africa.

In Ethiopia both the Christian missions and the Ethiopian Government are striving to meet the acute public-health needs. A government school at Gondar, operated partly by United States Point Four personnel, is turning out qualified public-health officers to man centers throughout the country. Presbyterian hospitals are training medical assistants. Recently His Majesty Haile Selassie, asked the United Presbyterian Church to staff a proposed fifty-bed hospital at Gore and supervise fifteen health centers in surrounding parts of Ilubabor province, in western Ethiopia.

Steven Spencer, writing for The Saturday Evening Post, after an inspection trip of medical missions in Africa, reported in an article titled 'Medicine for a Sick Continent', that "during a recent visit to several African countries - French Cameroons (now the Republic of the Cameroun), Gabon, Kenya, Uganda and Egypt - my wife and I saw an unforgettable cross-section of these health problems...Malaria is the main cause of infant mortality...Tuberculosis is still a major killer...This is a land where poor health is the common condition of the people, where a third to a half of the infants die in their first year, and only 50 percent of the survivors live to adulthood. Africa is short of everything medical - doctors, nurses, hospitals medicines and modern health information among the people. This last-named deficiency is the most widespread and the most difficult to correct."⁽²⁾

(1) American Leprosy Missions, Inc. 297 Park Avenue South, New York 10, N.Y.

(2) Spencer, Steven M. "Medicine for a Sick Continent", article in The Saturday Evening Post (reprint) 1961.

TABLE No. 15

PROTESTANT MEDICAL INSTITUTIONS in AFRICA - 1958

Country	Hospi- tals	Dispen- saries	Sani- taria	Lepro- saria	Total
Angola	13	6	-	10	29
Basutoland	1	1	-	-	2
Bechuanaland	3	4	-	-	7
Cameroun (French)	10	11	-	6	27
Cameroun (British)	4	2	-	4	10
Congo	108	87	-	37	232
Eritrea	-	4	-	-	4
Ethiopia	13	16	-	3	32
Gabon	1	-	-	-	1
Gambia	-	1	-	-	1
Ghana	3	4	-	-	7
Kenya	12	14	-	6	32
Liberia	1	4	-	8	13
Madagascar	-	1	-	-	1
Mozambique	4	6	-	1	11
Nigeria	30	26	-	21	77
Nyasaland	2	2	-	1	5
Northern Rhodesia	23	16	-	4	43
Southern Rhodesia	18	16	-	-	34
Sierra Leone	3	1	-	1	5
Somaliland	-	2	-	-	2
South-West Africa	-	1	-	-	1
Tanganyika	23	31	1	8	63
Uganda	4	4	-	3	11
Union of South Africa (Cape Prov.)	9	-	-	-	9
Republic of South Africa:					
Natal	9	1	-	-	10
Transvaal	4	1	-	-	5
Zululand	6	1	-	-	7
West Africa	1	6	-	-	7
	305	269	1	113	688

March, Arthur W. and Price, Frank W. "Protestant Medical Missions Today",
Occasional Bulletin, Vol. X, No. 3, April 14, 1959.
 New York: Missionary Research Library.

THE RELIGIONS OF AFRICA

Religion is basic to the total life of man, and in a study of Africa it must occupy an important place.

There are three ways of looking at the religions of Africa, (1) their relative numerical strength, (2) their characteristics and basic assumptions, and (3) their history and their outreach in society as a whole.

The three outstanding religions in Africa today are Islam, Animism and Christianity. In a sense only Animism is the religion of Africa, that is, it is indigenous to the area, whereas Islam and Christianity were brought in from the outside. All three are widespread and have millions of adherents.

According to the most recent estimates, the figures for the three main religions of Africa are as follows:⁽¹⁾

	<u>All Africa</u>	<u>North Africa</u>	<u>Sub-Saharan Africa</u>	<u>South Africa</u>
<u>MUSLIM</u> (low assumptions)	61,387,231	45,401,850	15,875,158	110,223
(high assumptions)	88,791,000 ⁽²⁾	60,000,000	28,000,000	110,223
<u>ANIMISTS</u> (estimated)	128,900,000	12,500,000	107,500,000	8,900,000
<u>CHRISTIANS</u>				
Roman Catholic	23,605,237	2,047,160	20,588,540	969,537
Protestant(community)	19,587,513	254,053	11,872,669	7,460,791
Orthodox and Eastern	<u>4,871,362</u>	<u>1,362,733</u>	<u>3,501,282</u>	<u>7,347</u>
	<u>48,064,112</u>	<u>3,663,946</u>	<u>35,962,491</u>	<u>8,437,675</u>

In addition to the above religious groups, members of the Jewish and Hindu religion number over half a million respectively.

There are more animists than Christians in sub-Saharan Africa, and there was a time when animism had more influence as a social force than Christianity. However, as Africa develops, economically, politically, culturally and socially, and modern civilization makes an impact upon society, people modify their way of life and animism is not adequate for human needs and new types of situations. It still exercises control over large areas of untouched masses in Africa's communal society. Animism and communalism, nevertheless, have been seriously challenged by Christianity.

Source: (1) World Christian Handbook 1962. London: World Dominion Press, Ltd., 1962.

(2) World Almanac 1962. It is estimated that two-thirds are in North Africa; one-third in sub-Saharan Africa and South Africa.

"The communalism of this (African) society - the subordinating of the individual to the community - controlled by the animistic religion, was first challenged six or eight decades ago by the old, extreme individualism of the West... Christianity has played a powerful role in this break-up, openly challenging animism."⁽¹⁾

Following the introduction of Western individualism, the African in more recent times sees a reaction in the West against individualism and in favor of an advanced communalism, and this leaves him rather perplexed.

Another serious aspect of the religious situation is the separation between the sacred, or the spiritual, and the secular. Traditionally for the African there is no such distinction. Thus, says Emory Ross, when the African sees the advocates of a religion hesitating to denounce social injustice and abuse because it is believed the Church must only occupy itself with the spiritual aspect of life, "he is profoundly shocked."

Many voices are being raised concerning the vitality, strength and validity of the three main religions. Some over-emphasize the spread of Islam and the decline of Christianity, whether it be Roman Catholic or Protestant. Others would see in Islam, Communism and secularism the most serious obstacles to the spread of Christianity. It must be remembered, however, that these are largely subjective opinions, and that the question is a very complex one. The religious situation in Africa can be said to be in a state of fluidity, and many new forces are being brought to bear upon it in a revolutionary, transitional period.

It may well be that the obstacles to the spread of Christianity lie more within than without. Emory Ross believes that "the four horsemen that ride hardest against Christianity in Africa" are (1) the split between the "spiritual" and the "secular", (2) the division between Roman Catholics and Protestants, (3) the divisions among Protestants, and, (4) the division between white and black. These "splits", Ross maintains, tend more than anything else to disillusion the African who has been led to believe that the universality of Christianity was a controlling force in Christian society.⁽²⁾

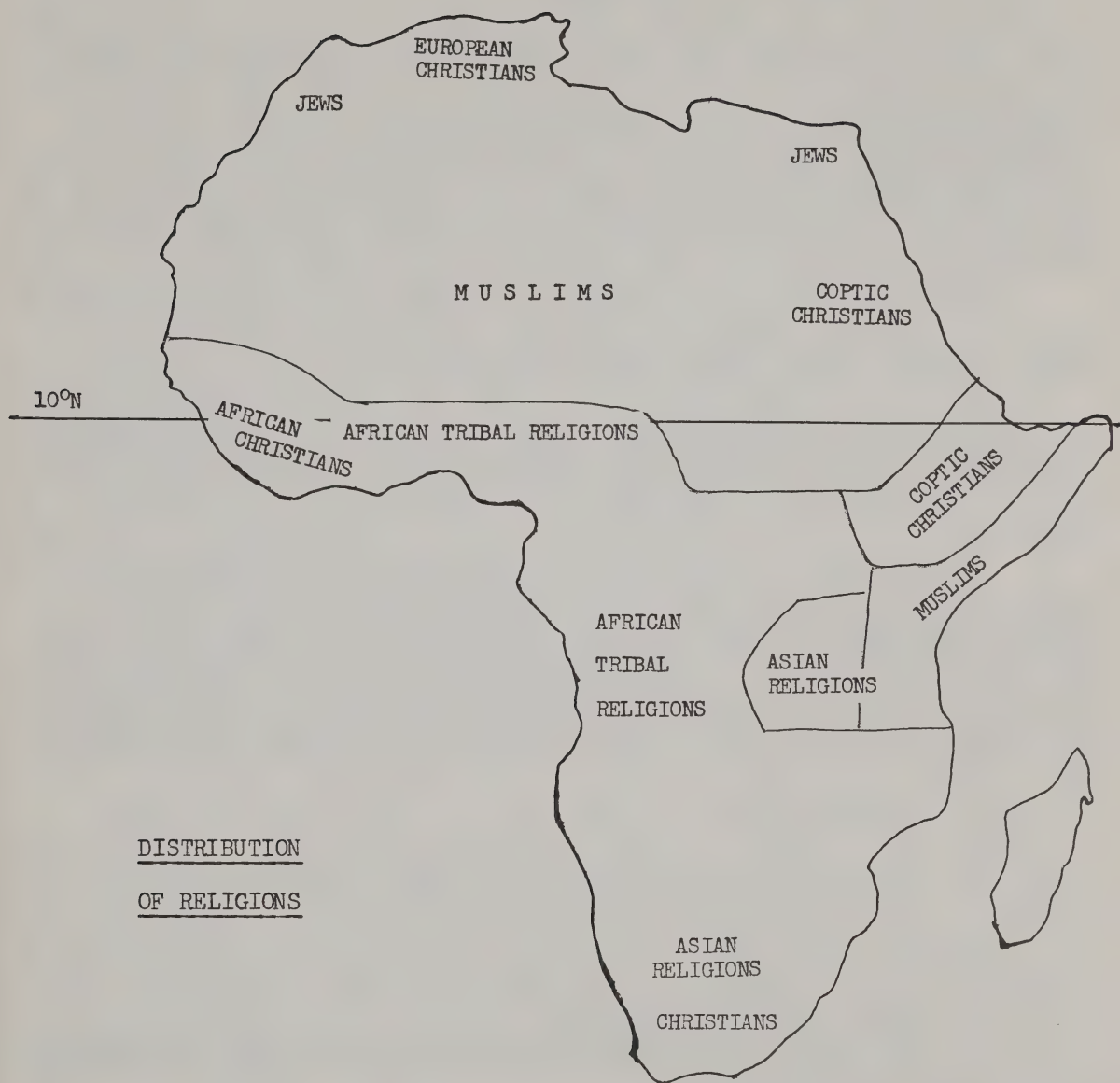
The struggle in Africa today is a struggle for human rights, for human dignity. It is a battle for social justice and the uplifting of human beings. It is a battle to free the minds and spirits of men. "In this battle the Christian Gospel has no equal. Despite the human weaknesses of its followers, it is the world's greatest battler for the spirits of men, for that freeing and empowering of the spirits of men that is their right. In Africa, that right, above all, is required."⁽³⁾

Christianity brought a new emphasis to Africa, namely, the worth of the individual, later to be followed by the creation of Christian communities. At the Eighth National Conference of the U.S. National Commission for UNESCO, held in Boston October 22-26, 1961, there was recognition of this in the discussions. It was said that Christianity "may have caused confusion in

(1) Ross, Emory. African Heritage. New York: Friendship Press, 1952, p. 10.

(2) Ibid., p. 13.

(3) Ibid., p. 20.



Africa, but it is a valuable confusion, for it is stimulating Africans to be themselves, to be more complete persons than before. This emphasis on the person as an individual with his obligation to act, to choose and to bear responsibilities for his actions is aiding in the development of a new Africa."⁽¹⁾

I. ANIMISM

Magazine articles in the United States sometimes highlight the superstitions and witchcraft - the sorcery and magic - in Africa, but fail to deal in any understanding way with the mystic environment of the spirit world in which the African lives. Bola Ige⁽²⁾ prefers the phrase "African faiths and beliefs" to African Animism because, while he concedes that the latter term might well describe the religious practices of primitive people in some remote parts of the continent, it would not apply to the highly organized religious systems to be found among the Buganda, Yoruba or Hausa peoples.

"In one sense of the word you are an animist if you are a Christian, Muslim, Jew, Buddhist, Hindu, or an adherent to any religion that believes in spirit, spirits, angels, demons, ghosts, or souls."⁽³⁾

The sophisticated American who lives in a so-called scientific age, and a materialistic environment, may have lost the sense of awe concerning the unseen world, but the African is very conscious of the world "not made with hands". This may be the reason why the African is said to be incurably religious.

"The more that a man believes to be supernatural, the less inclined is he to distinguish between the possible and the impossible, the wish and the reality, knowledge and faith, thought and substance, the realms of the secular and the religious. Such distinctions mean little to the primitive African. For him the animate and the inanimate, the here and now and the hereafter are all but indivisible."⁽⁴⁾ For him a stone may be as deserving of respect as a live animal, and he may believe that a dead man's spirit can reside in either one. "There are at least five important kinds of spirits:

1. The creator spirit of spirits
2. The chief spirits (with special responsibilities for earth, sky, sea, animal life, fire, etc.)
3. The deified ancestors
4. Evil or mischievous spirits
5. The relatively insignificant spirits of forest, field and stream."⁽⁵⁾

(1) Africa and the United States - Images and Realities. Final Report. Eighth National Conference U.S. National Commission for UNESCO. Boston: October 22-26, 1961. p. 66.

(2) Ige, Bola. "Christianity and African Faiths and Beliefs" in the Student World, Vol. LI, No. 4, Fourth Quarter 1958, p. 362.

(3) Nida, Eugene A., and Smalley, William A., Introducing Animism. New York: Friendship Press, 1959, p. 3.

(4) Kimble, George H.T. Tropical Africa (Vol. II) New York: The Twentieth Century Fund, 1960, p. 19.

(5) Nida and Smalley, Op.cit., p. 17.

The religion of the African, referred to by some as animism or by others as spiritism, is composed of three elements: Spiritism (including ancestor worship); belief in a Supreme Being; and the belief in magic.

For the African, death is not the end of all things, it is only a stage in the existence of the human spirit. This being so, reverence for one's ancestors and a feeling of dependence upon them are an integral part of life, and these engender a sense of duty toward the ancestors, the fulfillment of which may take the form of offerings of food and drink as a sort of thank-offering to a protector.

Natural phenomena such as lightning, rain, and wind seem to the African animist to have power, and by extension, the hills and rocks, the trees, rivers and animals, must possess it, too. Thus, when a dead whale was washed ashore near Accra, Ghana, President Nkrumah (who holds a degree in divinity from Lincoln University) and his cabinet, attended its funeral. In the eyes of the African fishermen, to fail to do this would run the risk of exposing their fishing fleets to the spirit of the whale, which might seek revenge.

Belief in a Supreme Being is more academic than dynamic. Such a being has nothing to do with ethical behavior, for that is largely a matter of conformity to social patterns. Therefore, such a being makes few demands on the individual. "There seems to be pretty general agreement that he (the Supreme Being) is thought of as a producer, originator, or constructor...He is benevolent because his nature is good and not merely when prayers are offered to him."⁽¹⁾ Some peoples, such as the Dahomeans, have a number of gods. "Instead of having one set of gods as in most religions, they have three, each with its pantheon of deities and distinctive theological system..."⁽²⁾

Magic is not something peculiar to Africa, and some writers believe that it is not far removed from the talismans, amulets, charms, and panaceas common to American life. "The essence of belief in magic or dynamism, is that the spiritual forces - good or evil - abroad in the world can be tapped merely by the venerating of ancestors, the giving of gifts to nature gods, the worship of a supreme being."⁽³⁾

Magic may take a number of forms, but the two most common are sorcery and witchcraft. The sorcerer endeavors to harm his enemies, or the enemies of his clients, by using animals, or even other men, as evil agents. Witches are secret agents and the chief purpose of their nocturnal conclaves is "spiritual cannibalism," "...each witch being charged to provide a victim in turn. The assembled ghouls tear the victim limb from limb, eat it raw or cook it."⁽⁴⁾ Witches are more to be feared than angry gods or offended spirits. The witch doctor is supposed to track down the witches to relieve the condition of the bewitched, but often the witch doctor exercises a tyrannical control over the people.

(1) Kimble, Op.cit., p. 22.

(2) Nida and Smalley, Op.cit., p. 15.

(3) Kimble, Op.cit., p. 23.

(4) Ibid., p. 23.

"Magic is the Jekyll and Hyde of primitive religion, for it knows no morality." (1) It may serve to give the African a sense of mastery over the forces around him.

Magic is only one aspect of African beliefs. Taking animism as a whole, it should be recognized that the tendency among Western missionaries has been to discount entirely the non-rational or spirit phenomena of the African. Commenting on this, anthropologist William D. Reyburn writes, "The consequences of this attitude on the part of the Western Churches caused the African spirit to go underground," with the result that "the African has in many areas of Africa held his Christian faith in one hand and his belief in the mysterious world of his pre-Christian days in the other." (2) Reyburn believes that Christian missionaries must do some rethinking regarding what he calls the non-rational phenomena.

II. ISLAM IN AFRICA

The so-called "Muslim line", 10° north of the Equator roughly separates animist Africa from the Islamic world to the north. Starting at the Red Sea in East Africa it passes south of Khartoum. It proceeds westward, skirting the desert on the north and the green country on the south, and goes through the center of Nigeria and on to the Atlantic. (See map - DISTRIBUTION OF RELIGIONS).

Along with Christianity, Islam has been one of the major forces molding society and civilization in Africa south of the Sahara. "In Africa religion and society are one. Each social group functions as a religious community. So bound up together are religion and society that neither can be understood in isolation." (3)

Islam connotes a religion, a political theory and a particular type of civilization. Expressed differently, it can be said that Islam is the religion which binds together, and, to a certain extent, determines, the political and social ideas in areas where it has penetrated over a period of time. Islam not only permeates society, it also commands the devotion and profound loyalty of the individuals who embrace it.

"Not only is Muslim society held together (as are other societies) by common loyalties and traditions, and by a carefully worked out system of values and beliefs. Not only is it the product of a superb ideal. It pulsates with the vitality of a profoundly held and deeply personal conviction, a religious conviction that is warm and meaningful for the individual member. We may say that this society, this community, is the expression of a religious ideal...As a creed or theological system may be the expression in an intellectual form of a personal faith - as is often the case with Christians - so a social order and its activities are the expression in a practical form of a

(1) Nida and Smalley. Op.cit., p. 35.

(2) Reyburn, William D. "The Spiritual, the Material and the Western Reaction in Africa" in Practical Anthropology, March, April 1959, Vol. 6, No. 2, p. 82.

(3) Trimingham, J. Spencer. The Christian Church and Islam in West Africa. SCM Press Ltd., 1955, p. 9.

Muslim's personal faith."⁽¹⁾

Spread of Islam in Africa

Both Christianity and Islam had their origins outside of Africa, but both were destined to come in close contact, if not in conflict, with one another. Both entered through Egypt, Christianity in the first century and Islam in the seventh. Although some Muslim refugees entered Abyssinia several years before the year 640 A.D. (Muhammed himself is said to have sent some refugees there), their sojourn was only temporary and so some historians consider that Islam was first introduced into Africa when an Arab army invaded Egypt in 640. However, the penetration in depth did not begin in Egypt until some decades later when, in alliance with the Berbers, Uqbah succeeded in destroying Christian rule in North Africa altogether. "What the Christian Church of the early centuries failed to do in Africa, Islam now did. It swept across the barrier of the Sahara to Western Sudan, converting great Negro kingdoms to the faith; it moved from the Upper Nile into the Eastern Sudan; and through prosperous settlements on the eastern shores of Africa, it established its influence as far south as Mozambique."⁽²⁾

Islam came to Africa in three stages: (1) the period from 640 A.D. to 750 A.D., with expansion across North Africa and into the Sudan; (2) from the ninth century to the fourteenth when the movement swept along the shores of the Red Sea. "By the dawn of the fourteenth century the fair citadels of Islam lay like a string of lustrous pearls along the green cushion of the verdant coast, their marts busy with merchants and seafarers and caravans trafficking in ivory, spices, gums, slaves and gold from the Sofalan mines."⁽³⁾ During this period the Christian Kingdom of Nubia was captured by Islam, leaving Abyssinia as the only Christian area in the whole of North Africa; and (3) the period from 1750 to the present time. According to Tracy Strong, there were four channels of expansion of Islam, "the holy war, which greatly extended the Kingdom and the rule of Muslim rulers; Muslim merchants and traders; the followers of Sufi orders and graduates of Islamic schools of Fez Zaitouna and Cairo; and through intermarriage of Muslim merchants and religious leaders with African women."⁽⁴⁾

Groves⁽⁵⁾ sums up the expansion of Islam, toward the north, the west and east of Africa in these words: "Throughout North Africa west of Egypt Christianity disappeared and Islam became and has remained the religion of the people. In the west the Berber tribes became Muslims, while the peoples of the Sudan were partly converted, but have held the faith more lightly than the Berber capable of fierce fanaticism. Christian Nubia in the east eventually succumbed, while the long conflict of Islam for Abyssinia won only partial success. Farther south a string of island and coastal settlements remained little more than a series of isolated colonies - there was never the unity of an Arab empire among them - until the nineteenth century. "Truly a giant crescent across Africa."

(1) Smith, Wilfred Cantwell. Islam in Modern History. Princeton, N.J.: Princeton University Press, 1957, pp. 18-19.

(2) Groves, C.P. The Planting of Christianity in Africa. London: Lutterworth Press, 1948, Vol. I, p. 90.

(3) Tracy Strong in an unpublished manuscript titled "The Christian Mission and Islam in Africa".

(4) Ibid., p. 3.

(5) Groves, C.P. Op.cit., p. 113.

The historical development of Islam in East Africa has been different from that we have already referred to, namely, in North and West Africa.

No date can be given for the introduction of Islam into East Africa, but it is known that Arab Muslim influence began toward the close of the 7th century, and that it was confined largely to the coastal area. The control by Arab-Muslims was challenged and broken by the Portuguese at the close of the 15th century. Muslim-Arab influence practically disappeared for two centuries, but it returned in strength at the end of the 17th century. The center of the "Arab empire" was Zanzibar and it was involved in the nefarious slave trade in East Africa. The entry of European powers and the movement to abolish slavery weakened the Arab power and the influence of Islam. Toward the end of the 19th century it was the judgement of many that this influence had waned and would continue to do so. However, such has not been the case. European officials (particularly British) in the new colonial territories discovered that the people they could count on for their skills and preparation as craftsmen, traders, interpreters, farm foremen, etc., were Swahili Muslims.

Indian Muslims were brought in to build roads and railways, thus increasing the proportion of Muslims in the population. For the Kampala-Mombasa railway alone, 32,000 Indians were brought in.

British officials tended to favor the Muslims out of a sense of fair play, according to one authority. For example, a British official saw schools, hospitals, churches and other services being provided by gifts from overseas and that the Muslim was not so favored. Therefore, he used his discretionary powers to help the Muslims. A case in point is the establishment of the Muslim Institute in Mombasa.

Islam is spreading in East Africa largely as a result of the "missionary" efforts in distributing Islamic literature, radio broadcasts, public lectures and scholarships. It is still true, however, that there is increasing recognition among African leaders that Christianity is largely responsible for the social changes which they welcome, and they know that one of the principal aids in bringing about these changes is education.

Factors in the Expansion of Islam in Africa

We have seen that the spread of Islam took place in three broad stages. At first the expansion was very slow, but it gathered momentum and became more extensive during the third period, from the 18th century on. It has grown more rapidly in recent decades.

"This progress has been due to the foundation of theocratic empires in the nineteenth century, and, from 1890, to the new conditions which resulted from the occupation of West Africa by France and Britain. During this period many peoples who had resisted Islam for centuries added it parallel to their old religion. Its adoption has led to the disappearance of the organized forms of the old religion, and their substitution by the outward forms of Islam and the addition of Islam's animistic beliefs and practices."⁽¹⁾

(1) Trimingham, J. Spencer. Op.cit., p. 10.

In attempting to appraise the factors which have led to the rapid spread of Islam in Africa during the past century, we must point out the lack of uniformity and the variation in the depth of Islamization.

As Leo Silberman⁽¹⁾ puts it, "One should beware of thinking of Islam as a monolithic religious body, whose ideas and doctrinal emphases are the same throughout the world. Most African peoples who have adopted Islam have done so but partially. They cling to the worship of spirits and saints; they are indifferent toward prayer, they drink intoxicating liquor; they permit their chiefs to have more than the permitted maximum of four wives; they decorate trees in their sacred groves with bunches of wool and hair; they take the fast of Ramadan lightly."

Islam is primarily a religion of townsmen and traders, but it has also reached into the rural groups because of the close relationship of the towns with the countryside. However, the appeal among rural people is weaker, and, often, in spite of acceptance of Islam, old religious attitudes persist, even though symbols and rituals have changed. Fisherman, hunters and nomads have been scarcely affected by Islam.

In the process of religious acculturation, Trimingham⁽²⁾ has pointed out that the more established Islam in West Africa is medieval in character and that there is a religious dualism in the lives of the people.

"The religious life of West African Muslims rests upon this double foundation of the old and the new, and since the process of integration is rarely complete, religious dualism characterizes the lives of the masses, though this dualism is rarely felt in people's lives, for the two strands of religious inheritance are woven together."

Competing for the allegiance of the African were Christianity and Islam, both universalist in scope and outlook, but Islam had a decided advantage since it did not require a clear break with the past, nor did it make such ethical demands. "The traditional marriage system, especially the key institutions of polygamy and bride-price, have proved serious obstacles to the adoption of Christianity. Islam, on the contrary, has not experienced this difficulty since these institutions are part of its marriage system."⁽³⁾

In more recent times, Islam, compared with Christianity, has had the decided advantage, particularly in West Africa, of being an African religion which could be easily assimilated into communal life, and a religion whose agents were African. Islam did not appear in terms of a Western culture as Christianity often did, nor was it related to the classical colonial pattern. "Islamic missionaries swim in the wake of anti-colonial agitation, making what they can of the fact that colonial powers have been Christian."⁽⁴⁾

"Christianity is still identified with the West, hence the claim frequently heard that Islam is 'the religion of the Blacks', and many join it quite naturally simply because this claim is justified and it has something

(1) Silberman, Leo. "The Challenge of Islam in Africa," The Christian Century, Vol. 76, No. 12, March 25, 1959, pp. 356-357.

(2) Trimingham, J. Spencer. Op.cit., p. 23.

(3) Trimingham, J. Spencer. Islam in West Africa. London: Oxford at the Clarendon Press, 1959, p. 30.

(4) Silberman, Leo. Op.cit., p. 356.

real to offer those whose local and ethnic religion is decaying. In regions where the old religious authority is breaking down, Islam is gaining adherents rapidly. In most of the coastal regions of West Africa, it cannot be said to be in serious competition with Christianity, and only individuals join it."⁽¹⁾ Islam tends not to find such ready acceptance where Christianity has already been established.

On the whole, it can be stated that Islam is spreading among the people of North, West and East Africa, but not perhaps as rapidly as some claim. Referring to West Africa, Trimingham gives this word of caution, "The extent of effective Islamic penetration must not be overestimated. Even in the North, many peoples (Serer and Jola in Senegal and Bambara and Dogon in the Sudan) have been little influenced...The advance of Islam since the French occupation has been largely follow-up. To judge by what he sees along the trade-routes, the traveller may conclude that West Africans are mainly Muslim, but if he gets off the high road into the villages of the bush, his impressions will be greatly modified."⁽²⁾

The Strength of Islam

It is probably true to say that no exact figures for the number of Muslims in each of the countries dealt with in this study are available. The figures given in different books and publications are estimates. One reason for this is that few countries take an accurate census, and another difficulty consists in defining what constitutes a Muslim.

"A question with which one is continually confronted when studying living religion is what constitutes a Muslim or a Christian. Government officials and missionaries have quite different criteria. The first take profession as their criterion, whilst the missionary thinks of religious knowledge and practice, though they are not consistent."⁽³⁾

Observers seem to agree that Islam is advancing in Africa. Leo Silberman considers this rather puzzling since, "The Muslims do not offer education, the magic word in Africa. Their religious services and houses of worship lack color, music and imaginative ritual. The Arabs are historically associated with the slave trade."⁽⁴⁾

It should be said, in all fairness, that in some instances Muslim educational programs have been outstanding, particularly in Nigeria and Sierra Leone. The Ahmadiyya movement has included education as an important aspect of its program. The Ahmadiyya sect which first came from India (now known as Pakistan) in 1916, was introduced into East Africa and then West Africa. It is a liberal, reform, unorthodox Islamic movement, which, among other things, advocates monogamous marriage; and it enjoys great prestige among the aristocracy.

(1) Trimingham, J. Spencer. The Christian Church and Islam in West Africa. London: SQM Press Ltd., 1955, p. 14.

(2) Trimingham, J. Spencer. Islam in West Africa. London: Oxford at the Clarendon Press, 1959, pp. 26-27.

(3) Trimingham, J. S. The Christian Church and Islam in West Africa. Op.cit., p. 14.

(4) Silberman, Leo. Op.cit., p. 356.

We shall set down briefly some of the aspects of the appeal of Islam in Africa today, realizing that this is too broad and complex a question for an exhaustive treatment.

- 1) The Islamic emphasis on brotherhood in the sense that race counts for little in human relations. This makes a great appeal to colored people wherever whites have assumed attitudes of racial superiority. The agents of Islam are Africans (traders and clergy) and this means that the religion they profess is more of "a black man's religion" than Christianity is. This factor is obviously peculiar to the part of Africa we are dealing with. Ahmadou Hampate Ba, an Islamic scholar, explained in an interview that Islam's success in Africa was a result in part of the fact that "it has no color of its own; it is like the water of the river which takes its color from the sand or rock over which it flows." (1)
- 2) The certainty with which Islam maintains it is the true faith. A belief that this is so is more important than the monotheism of Islam.
- 3) Ritual and observance such as Ramadan and the death ceremony highlight the religious factor and add strength to certainty by repetition. Family festivals take place in the home rather than the mosque, but with the cleric present. This is considered to be an advantage over Christian practice.
- 4) The Islamic heaven is recognizable because it is material and attainable.
- 5) Islam seems to present the answer to problems both in this world and in the world to come.
- 6) The legalistic requirements of Islam appear to be suitable to the African and his institutions.
- 7) Islam in Africa has developed cultural patterns which are similar to those of African society. It allows the use of protective amulets and charms.
- 8) Islam does not demand a sudden break with the past as a condition for acceptance. This is true in its practice of polygamy and the bride-price system.
- 9) In West Africa particularly Islam is freer than Christianity in its worship techniques and is not identified with, or tied to, any church or priesthood. By contrast, the Christian churches demand educational standards and examination for ministerial candidates. Pastors, are, therefore, too few to take care of all the congregations. This means that lay catechists have to serve the villages, but they cannot administer the sacraments of baptism and communion, nor

(1) Reported in The New York Times, January 26, 1961.

perform marriages. Islamic religion is not concentrated in a church building, and worship is part of a daily routine rather than a Sunday affair.

- 10) The willingness of Islam to consider acceptance of ritualistic observances rather than insisting on a change of heart. This emphasis on ritual makes group response relatively simple, and sometimes a whole village will accept Islam on that basis.

It should be recognized that not all the various forms of appeal Islam is said to have are to its credit. By comparison Christianity may suffer, but as Kenneth Cragg, an outstanding student of the Islamic world puts it, "Not all the disabilities are to Christian discredit; indeed, it is precisely the readier tolerance in Islam of pagan patterns, its less radical demands on heart and will, that facilitate the easier progress of the mosque community...The Islam accommodation with paganism, though popular and opportunist, jeopardizes both Islamic ideology and that true relation of man to nature for which paganism dimly feels and yearns."⁽¹⁾

III. ROMAN CATHOLICISM

Africa is the continent where the Roman Catholic Church maintains the greatest number of foreign missionaries. "In their 40 missions, 3,000 White Fathers care for 25 million souls. They annually baptize 300,000 and prepare 1,000,000 catechumens."⁽²⁾ Catholic missions are staffed primarily from Europe. Less than 10 per cent of Roman Catholic missionaries from the United States are in Africa.

"From 1931 to 1957 African Catholics grew from 5,000,000 to 21,000,000. Beautiful as this increase is, it is still less than the Muslim expansion which in the same period went from 41,000,000 to 85,000,000, or an increase of 44,000,000."⁽³⁾

Father Adrien Bouffard believes that the growth of Islam should not be overestimated. He quotes an African Roman Catholic as saying, "Islam is made up of 10% fervent practicing Muslims, 40% whose religious belief is based on superstition, and 5% who do not practice at all. Another 5% are really agnostics or atheists, but have remained Muslim in name only from sheer convenience."⁽⁴⁾

The largest Roman Catholic communities are found in Congo and Uganda. "The (Belgian) Congo with its 6,299,000 Catholics and Catechumens surpasses

(1) Cragg, Kenneth. "Africa: The Challenge of Islam" in The Christian Century, Volume LXXIX, No. 6, February 7, 1962, pp. 159 and 161.

(2) Bouffard, Adrien. Propagation of the Faith. New York: Society of the Propagation of the Faith, 1958, p. 63. (Note - estimates of the number of Roman Catholics vary. According to the 1962 edition of the World Christian Handbook there are 23,605,237.)

(3) Ibid., p. 45.

(4) Ibid., p. 45.

in number the Catholics in Belgium." (1) In general, it can be said that the Roman Catholic Church is strongest in Central Africa where its adherents comprise 26.8% of the total population. (See TABLE No. 16 - REGIONAL CATHOLIC AND TOTAL POPULATION).

Dr. George W. Carpenter, for many years an outstanding Protestant missionary leader in the Congo, emphasizes the important contribution Roman Catholic missions have made to life and development of the country. "A concentration of staff unequalled anywhere in the world - one missionary for every 2,200 inhabitants - with abundant financial resources for the erection and maintenance of churches, schools, hospitals, and dispensaries, social centers and other welfare agencies has made the Church a powerful formative influence in the life of the people of the nation." (2)

It was almost inevitable, however, that the Roman Catholic Church in the Congo should be identified in the mind of the African with Belgian colonialism, and that it should also be criticized for allowing itself to be an instrument for social control. Dr. Carpenter quotes a highly placed Roman Catholic Congolese as saying, "We need missionaries. We want missionaries who know how to keep out of politics. But we object to the way in which the Catholic Church has been made an instrument of Belgian political control. The Church has let itself be belgicized." (3)

In 1955 there were 9,026 Roman Catholic missionaries in Africa, (4) belonging to sixty-six missionary institutes. The Roman Catholic Church has made strenuous efforts to train African personnel. African-born personnel for the whole of Africa include: (5) Cardinals, 1; Archbishops, 8; Bishops, 30; priests, 2,000. Hierarchies were established in many countries during the 1950's, in line with the Church's policy of placing administration in the hands of natives and others on the actual scene of ecclesiastical affairs. (6) The Roman Catholic Church maintains 35 major seminaries in Africa, with 1,643 students, and 117 minor seminaries with 11,154 students. (7)

Perhaps the greatest thrust into African society as far as the Roman Catholic Church as a whole is concerned is through its educational system. An example is the case of Ghana (formerly the Gold Coast). "The source of greatest strength to the Church in the Gold Coast is its system of Catholic schools, which employs some 4,000 teachers and cares for 115,000 pupils. Over a third of all the educational institutions in the Gold Coast are Catholic." (8)

Father Considine refers to "the two great principles that Catholics fight for everywhere in the world: 1) that education cannot be completely

(1) Bouffard, Adrien. Propagation of the Faith. Op.cit., p. 63.

(2) Carpenter, George W., article, "Whose Congo?" in International Review of Missions, July 1961, p. 275.

(3) Ibid., p. 275f.

(4) This figure is for all Africa.

(5) National Catholic Almanac 1962, p. 375.

(6) Bouffard, Adrien. Propagation of the Faith. Op.cit., p. 64.

(7) Ibid., p. 9.

(8) Considine, John J. Africa: World of New Men. New York: Dodd, Mead & Co., 1955, p. 50.

separated from religious control without a doctrinal and moral collapse; and 2) that Catholics (and all citizens) have the right to religious education within the framework of the nation's general system of education. Therefore such religious education should be financed from public resources, to which all citizens contribute by taxation.⁽¹⁾

In view of these two principles, Father Considine foresees "a constant recurrence of educational crises." It is too early to appraise the situation in the newly-formed independent states and to discover the prevailing attitude on church-state relations, and particularly on the question of public-supported (through taxation) sectarian schools, a question which affects both Catholics and Protestants.

IV. PROTESTANT CHRISTIANITY

Protestant Missions in Africa

"Africa has about 40 percent of all Protestant foreign missionaries and 50 percent of all national workers on foreign fields, and about 30 percent of Protestant Christians in mission lands."⁽²⁾ According to the latest figures for the Protestant Christian communities, Protestant work is strongest in the following countries:⁽³⁾

Congo	2,090,683
Rhodesia and Nyasaland	1,649,766
Madagascar	1,445,751
Nigeria	1,325,458
Uganda	835,740
Kenya	786,609

In sub-Saharan Africa there are 79 theological schools and colleges and 205 Bible Schools and training institutions.⁽⁴⁾ (See TABLE No. 18 - PROTESTANT THEOLOGICAL SCHOOLS, AND BIBLE TRAINING SCHOOLS).

"Christianity, it may be said, has had its privileged day. For nearly a hundred years, under the aegis of colonial powers, it was the minority religion with the dominant status, almost without competition. Now it faces a pluralistic society, sometimes hostile leaders, and must maintain its foothold as a decidedly minority religion. More and more it will have to depend upon the indigenous witnesses, as white western missionaries may be less welcome in the future."⁽⁵⁾ (For complete figures on number of missionaries, places of worship, Christian Community, members, see TABLE No. 17 - PROTESTANT CHURCH STATISTICS and TABLE No. 19 - GEOGRAPHICAL AND FUNCTIONAL DISTRIBUTION OF MISSIONARY PERSONNEL).

Authorities seem to agree that as Christian missions and churches face

(1) Considine, John J. Op.cit., pp. 50-51.

(2) Taylor, Clyde W. A Glimpse of World Missions. Chicago: Moody Press, 1960, p. 23.

(3) World Christian Handbook. World Dominion Press, 1962(Adjusted figures).

(4) Ibid.

(5) Bryan, G. McLeod. Whither Africa? John Knox Press, Richmond, Va. 1961, p. 9f.

a new and rapidly changing Africa, a thorough reappraisal of policies, methods, program, and basic attitudes is called for and far-reaching adjustments will have to be made. In considering the failures and shortcomings of Protestant missions in Africa, one must not overlook, or forget, the foundations faithfully laid by a long line of devoted, and often heroic, missionaries, many of whom laid down their lives in the land of their adoption. The hot, humid, tropical coast of West Africa has often been referred to as "the graveyard of the missionary."

"No one can deny the heroic humanism in missions. Hardship, loneliness, disease and death was the lot of missionaries as they sought to bring truth, health, freedom, and dignity to individuals in every nook and corner of the world, as they educated for literacy, as they freed peoples from superstitions and bad governments, as they lifted womanhood and the socially outcast, as they spread hygiene and health and farming methods and useful crafts."⁽¹⁾

Moreover, while many African voices are raised in criticism of Protestant missions, there are also some who remember the good they have done. One such was an African Methodist minister in Ghana. "Everything we now call progress in Africa is a direct or indirect fruit of Christianity. It is Christianity that set the whole of Africa on fire. It is Christianity that offered us new standards of life, new values, a new sense of respect for our color and race."⁽²⁾

In his book Africa's Challenge to America, Chester Bowles declared: "Thus the Christian missionaries and their Book have been in this very practical sense Africa's true revolutionaries." A similar view was shared by Sir Philip Mitchell, Governor of Kenya, when he wrote, "The Bible, I believe, to have been the decisive force...the prime mover (in the liberation of Africa)."

Some of the radical, forward-looking ideas now being expressed by African leaders are to be found in the writings of missionaries or in records of Christian conferences. The slogan "Africa for the Africans", for example, was the title of a book published by Joseph Booth as far back as the end of the nineteenth century.

Recognizing the benefits of the heritage from the past, the fact remains that Christianity in Africa is in serious trouble today, and "it would be foolhardy for the major Christian bodies not to recognize that Christian work in Africa needs a sweeping renovation for a totally new era of African history. In religion, as in politics, Africans seem determined to cut a coat to their own measure. The prevailing mood is one of resentment against whatever divides and sets African against African. Africa is undergoing a spiritual revolution as well as the more familiar 'revolution of rising expectations', and the ways in which African peoples talk about religious matters, are in marked contrast to the old framework in which missionary work was undertaken. There is excitement in Africa today in the spiritual as well as the political realm, and there is shattering dislocation of soul, especially among the young. Much that sounds like denunciation and scathing criticism is actually a sort of

(1) Bryan, G. McLeod. Op.cit., p. 55.

(2) Quoted by Jack Mendelsohn in God, Allah and Ju Ju (Religion in Africa Today), New York: Thomas Nelson, 1962, p. 145.

thinking out loud about themselves, about their own aching hopes and painful fears... 'To us Africans', one said to me, 'history starts today, yet today grows out of yesterday - our yesterday, not yours'. "(1)

The desire for independence and selfhood in the political realm has its counterpart in the Church also, and this is part of the progress toward maturity with all its perils and difficulties. Referring to the need for a greater awareness of the implications of sweeping social changes as they affect Christianity, Theodore L. Tucker⁽²⁾ reports that "we need to be urgently aware of the changes brought by the growth of cities and of industry throughout Africa ... By and large, our Protestant missions have been geared to the rural areas and we have not made sufficient effort to seize the new opportunities of pioneering in the cities... We know, too, that a sound rural base is absolutely necessary, and that laymen in this technical field may have a real ministry to perform."

African Christians are increasingly ready to assume leadership in their churches and some mission boards have taken decisive steps in this direction. One writer, however, feels that the process has been far too slow. He also believes that the new type of missionary, with a knowledge of anthropology and of African culture, with technical skills to supplement his evangelistic work, a missionary who is willing to take a back seat when it comes to making decisions, and is gracious enough to work under an African - this type of missionary is decreasing in proportion to the total number, because of the large influx of independent groups or sects.

"The tragedy of mission work in Africa, is, therefore, that just as the older mission boards which introduced Christianity into Africa awakened to the needs of the new day, they were suddenly overrun by sectarians, who still operate under a nineteenth-century conception of missions." (3)

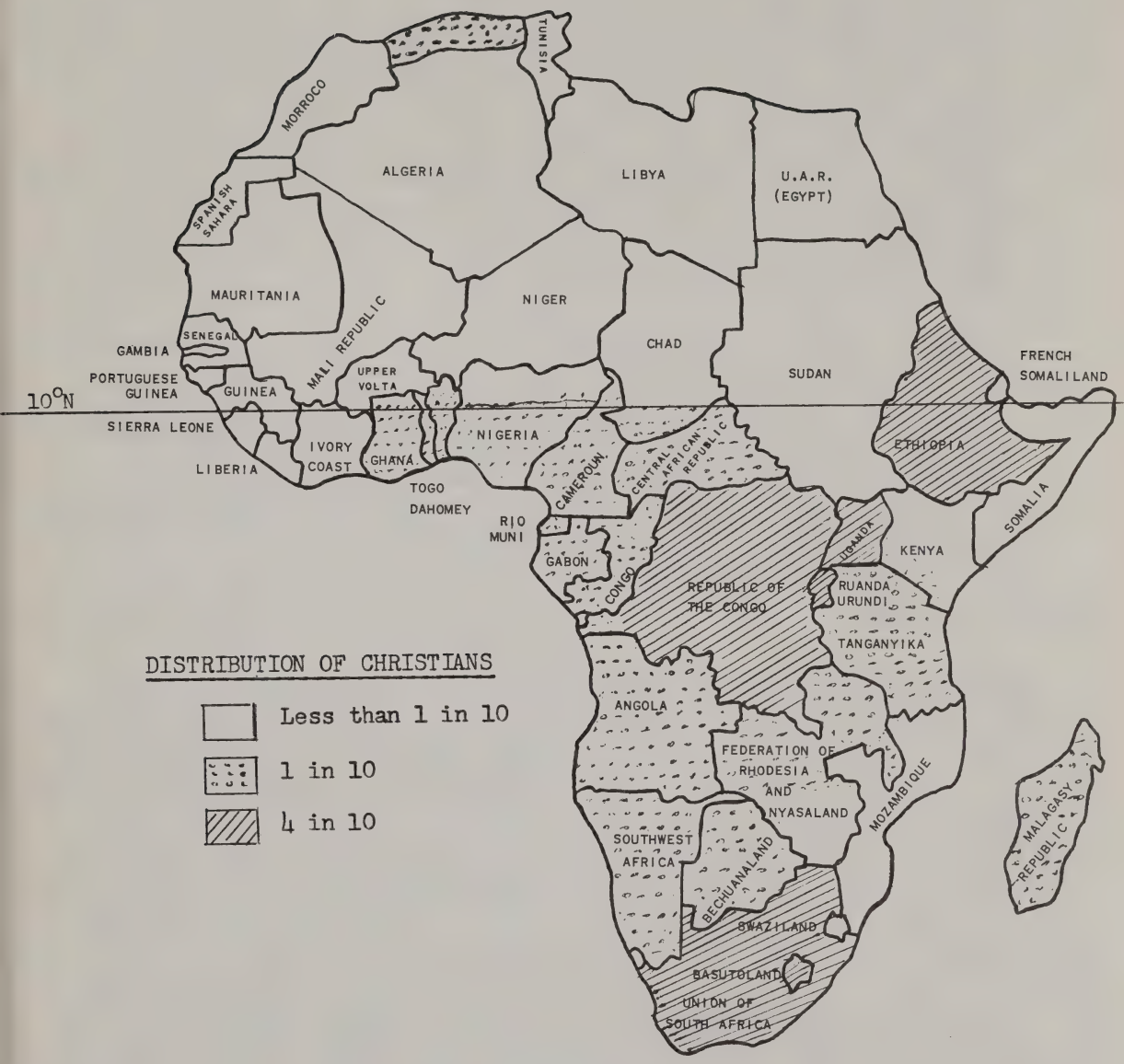
It would seem that there are two broad types of Protestant missionaries going from the West to Africa, those who belong to the older denominations, and those who are affiliated with the newer missions and who are not only more conservative in their theology, but also have a different concept of the Church and its mission. "Thus the older boards and societies see their vocation in serving the Church, exploring new relationships and cooperating with others in reaching peoples. This is not so dramatic as the immediate call to take the Gospel to the 'last tribe'; it does not appeal so readily to the young disciple... The newer bodies, conservative in theology, untrammelled by relationships, footloose to history, but profoundly moved by the constraints of the Gospel, have no inhibitions. They can sail strange seas alone because it suits their genius, vocation and appeal to do so. Nor are they always immune to the attraction of proselytizing other Christians..." (4)

(1) Mendelsohn, Jack. Op.cit., pp. 25-26.

(2) Tucker, Theodore L. "The Role of the Christian Missionary in Africa Today," paper presented to the African Seminar of mission board executives, The Federated Theological Faculty, University of Chicago, February 15-18, 1960, and published in Seminar Report - Changing Africa and the Christian Dynamic. The Federated Theological Faculty, University of Chicago, 1960.

(3) Bryan, G. McLeod. Op.Cit., p. 52.

(4) World Christian Handbook 1962. Editors: H. Wakelin Coxill and Kenneth Grubb. World Dominion Press, London, 1962, Preface, p. xii.



Dr. Emory Ross, one of the leading Protestant authorities on Africa, described the dimensions of the task for Christians in Africa at a time when new nations are being built:

"The real and heavy task, essential for Africa, for us, and for the world, is the creating of Christian Community in and with Africa - that Christian Community which is open not only to all peoples but which has concern for all of the life of all of the people. Land, food, clothing, shelter, health, religion, literacy, literature, education, communications, recreations, economics, family, community, government - all these things are, or should be, the Christian concern of Christians everywhere, for everybody...For Christians, it is part of the life work of every generation, placed upon us by the teaching and example of Christ 2,000 years ago...(It) is a service in which 'oneness' is basic, for it must embrace the whole of man, the whole of life.

"(It) is a service which governments can never render in its entirety. It is a service essentially of peoples with peoples... It is for educators and farmers, for economists and engineers, for doctors and writers, for artists and lawyers, for carpenters and musicians, for veterinarians and preachers and printers and motion picture people and editors...For this deals with the whole of life. It is peoples working with peoples for the good of all the people. There is nothing visionary and 'do-goody' about this. It is one of the basic, solid facts of life..."⁽¹⁾

Separatist Churches

Separatist groups in Africa are both numerous and diverse. Although the commonly held theory is that many of them broke away from the conventional denominations over the issue of polygamy, this seems to be anything but the main reason. It is rather an assertion of "Africanness" in a pseudo-Christian pattern. It is the response of a culture which accepts the Christian message but rejects the messenger because it feels that he is a representative of Western culture with racial superiority, and a subtle disrespect for all things African. An interesting insight into the psychology of the separatist movement is the way its devotees are largely hostile to some of the ideas and practices of the missionaries. There are two types of separatist churches, the Ethiopian and the Zionist, according to Bengt Sundkler. "The former emphasizes the African or racial character of the church...The other, the Zionist type, is a much more significant and elaborate expression of the African mind...There are certain features common to African separatist churches. There is a characteristic love of color in the adoption of hoods, purple cassocks, chasubles and white robes with blue, red or purple sashes. There is also an emphasis on ritual different from that of many western churches."⁽²⁾

"Most of them are vigorously Orthodox; many are fundamentalist in their use of the Bible; and some faithfully follow the Prayer Book of the Anglican

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- (1) Mendelsohn, Jack. God, Allah and Ju Ju - Religion in Africa Today. New York: Thomas Nelson & Sons, p. 176.
 - (2) Dougall, J.W.C. "African Separatist Churches", International Review of Missions, Vol. 45, 1956, p. 259.

Church. There are groups which combine pagan or Muslim practices with Christian ones, but these are at the fringe of separatism."⁽¹⁾

"In the separatist churches, many Africans find their own brand of the 'freedom' in which they are 'called in Christ'. Their leaders are sometimes charlatans seeking nothing more than status or power, but only sometimes. The followers are seeking something substantial and lasting - community and a personal identity in a setting where they feel truly 'at home'."⁽²⁾

The Society of the One Almighty God was launched in East Africa at the end of the last century by Mugema, a chief who had been baptized an Anglican. After attracting a considerable following it has now lost most of its influence and strength. The most widespread movements are the Cherubim and Seraphim Societies which have taken symbols and practices from both Christianity and Islam. For example, on entering their churches the Seraphim remove their shoes and cross themselves. As the separatist sects come and go, they are cause for concern among the regular Christian churches, particularly the Protestant.

Protestant Cooperative Church-Related Programs

A memorable event in the life of the African churches was the All-Africa Church Conference held at Ibadan, Nigeria, January 10-19, 1958. Representatives of church bodies in twenty-five African countries attended the Conference - a much more widely representative gathering of Africans than had ever before come together for any purpose. Here for the first time the African Church found its voice, speaking to the outside world as their own interpreters of Africa, its people and the Church.

Many Protestant groups, in an attempt to help Africa in the field of study and social action, and to learn from one another, are engaged in a number of cooperative church-related programs. One of the outstanding of these projects is the Mindolo Ecumenical Centre, set up in 1958 at Kitwe, Northern Rhodesia, for the purpose of training African leaders, research, consultations and conferences with special reference to the laity. In 1959 its activities already included a training center for African women in Christian home making. Here is also located the Africa Literacy and Writing Centre, whose purpose is to stimulate the creation of Christian literature for African readers, written by African authors, in Africa. The Y.W.C.A. and the Y.M.C.A. headquarters at Mindolo have been set up by an International Work Camp, for training youth leadership.

Plans are being developed for a Lay Institute within the Ecumenical Centre at Mindolo. It is also proposed that a course in Social Studies be given to train Africans for various types of social work.

Many Africans have radios; millions see films, particularly in the rapidly growing towns. RAVEMCCO (Radio, Visual Education, Mass Communication Committee), representing thirteen major Protestant denominations in the United States, encourages the Protestant churches in Africa and its national leaders in their use of radio and audio-visual techniques, in communicating the Gospel

(1) Mendelsohn, Op.Cit., p. 160.

(2) Ibid., p. 165.

in areas of Christian Education, Home and Family life, Leadership Training programs and other cultural activities. Two full-time co-directors were appointed in 1962 to help advance the use of broadcasting programs already in operation or planned for in Cameroun, Nigeria, Uganda, Northern Rhodesia, Tanganyika, Kenya, and Elisabethville and Luluabourg in the Congo.

The Imperial Government of Ethiopia in 1959 granted a franchise for operating one of the strongest church-owned and operated stations in the world. This Christian radio station in Addis Ababa - VOICE OF THE GOSPEL - is nearing completion and will begin preliminary transmission early in 1963. 100,000 watt transmitters will broadcast the Christian message past political, national and lingual barriers to reach many millions of people in the Near East, Africa and eventually in Southern India.

Programs will be beamed directly to each country and will be prepared locally by Christians who know the many different situations. In each target country, the programs will be pretaped at recording studios and shipped back for broadcast over the Addis Ababa station. Studios are being located in Kuwait, Beirut, Cairo, Teheran, Istanbul, Jerusalem and Aden. Planned broadcasts will be done in language blocks of an hour and a half to two hours per language. Several U.S.A. denominations are participating in the broadcasting project through RAVEMCCO and the Near East Christian Council, which will share in programming by agreement with the Lutheran World Federation, owner and operator of the station.

Yaoundé Seminary. A Protestant seminary for French-speaking Africa was inaugurated January 1962 in Yaoundé, Republic of Cameroun. An African Studies Department was also established in the seminary. Dr. William D. Reyburn, who is teaching in this Department, reports that "in a questionnaire sent to seminary teachers and African specialists relative to the creation of an African Studies Department in this seminary, the opinion was nearly uniformly expressed that the African church should consider African studies as an essential phase of seminary training to enable young African pastors to view more systematically the nature of African society and life. The results of this survey also generally maintained that the African church should relate itself more dynamically to its own cultural heritage in such aspects of ethics, church government, and methods of evangelization." (1)

(1) Reyburn, William D. "Africanization and African Studies,"
Practical Anthropology, Vol. 6, No. 3, May-June 1962, p. 97.

TABLE No. 16

REGIONAL CATHOLIC AND TOTAL POPULATIONS

Region, Continent	Catholic Population (1)	Total Population (1)	Percent
Northeast Africa	2,072,000	63,101,000	3.3%
West Africa	3,530,000	70,541,000	5.0%
Central Africa	10,711,000	39,908,000	26.8%
East Africa	3,841,000	22,922,000	16.8%
South Africa	1,789,000	22,746,000	7.9%
African Islands	1,599,000	6,557,000	24.4%
Totals	23,542,000	225,775,000	
World totals (approximate)	550,356,000	3,004,916,000	18.3%

Source: These approximate Catholic and general population totals are from the CSMC World Mission Map, 1961, published and copyright, 1961, by the Catholic Students' Mission Crusade, U.S.A., National Center, Cincinnati, Ohio.

(1) National Catholic Almanac 1962, p. 363.

TABLE No. 17
PROTESTANT CHURCH STATISTICS
 (in sub-Saharan Africa)

	Places of Worship (1)	Communicant Members (1)	Christian Community (2)
Angola	1,701	108,304	542,000 ⁽³⁾
Cameroun	2,753	250,867	554,254
Central African Republic	447	31,810	45,175
Chad	642	12,750	46,250
Congo(formerly Belgian)	17,661 ⁽⁴⁾	765,275 ⁽⁴⁾	2,090,683
Congo(formerly French)	52	49,743	66,378
Dahomey	258	5,685	28,313
Ethiopia (with Eritrea)	1,099	98,193	191,706
Gabon	398	18,247	63,409
Gambia	37	2,719	4,708
Ghana	4,609	241,079	749,918
Guinea	595	8,812	16,843
Ivory Coast	1,259	23,327	67,925
Kenya	3,265	309,016	786,609
Liberia	453	45,751	114,049
Madagascar	10,109	373,259	1,445,751
Mali	678 ⁽⁶⁾	9,198 ⁽⁶⁾	3,469 ⁽⁵⁾
Mauritius and Seychelles	48	3,819	10,327
Mozambique	1,849	48,427	100,663
Niger	13	39	422
Nigeria	12,180	514,380	1,325,458
Rhodesias and Nyasaland	8,258	670,617	1,649,766
Ruanda-Urundi	(included in Congo)		159,317
Sierra Leone	777	30,626	61,111
Somalia and Somaliland	11	6	30
Spanish and Portuguese			
West Africa	127	2,990	10,997
St. Helena	9	1,474	4,580
Tanganyika	4,749	475,494	740,734 ⁽²⁾
Togo	502	39,600	133,121
Uganda	2,883	218,324	835,740 ⁽²⁾
Upper Volta	781	11,545	22,573
Zanzibar	10	300	390
Totals	<u>78,213</u>	<u>4,371,676</u>	<u>11,872,669</u>

(1) Figures as reported in the World Christian Handbook 1962.

(2) Figures as reported in the World Christian Handbook 1962 adjusted to eliminate duplications.

(3) The 1950 census reported 542,000. The 1960 census figure is not yet available.

(4) Including Ruanda-Urundi.

(5) Mali only.

(6) These figures include Mali, Upper Volta, Guinea, and Ivory Coast.

TABLE 18

PROTESTANT THEOLOGICAL SCHOOLS AND BIBLE TRAINING SCHOOLS
(in sub-Saharan Africa)

Country	Theological Institutions	Bible Schools
Angola	1	2
Cameroun	4	7
Central African Republic	1	1
Chad	-	-
Congo (former Belgian) inc. Ruanda-Urundi	18	39
Congo (former French)	2	4
Dahomey	1	2
Ethiopia (with Eritrea)	3	19
Gabon	-	2
Gambia	-	-
Ghana	4	7
Guinea	-	-
Ivory Coast	-	3
Kenya	2	12
Liberia	1	7
Madasagascar	7	18
Mali	-	7
Mozambique	2	2
Niger	-	1
Nigeria	14	22
Rhodesia and Nyasaland	9	12
Sierra Leone	2	10
Somalia and Somaliland	-	-
Spanish and Portuguese West Africa	-	2
Tanganyika	5	16
Togo	-	3
Uganda	3	5
Upper Volta	-	2
	<u>79</u>	<u>205</u>

Source: World Christian Handbook 1962.

TABLE No. 19

GEOGRAPHICAL AND FUNCTIONAL DISTRIBUTION OF MISSIONARY PERSONNEL⁽¹⁾

(Breakdown of about 75 percent of total missionary force)

Sub-Saharan Africa	Total mission- aries in active service (on field & furlough (1958))	Evan. & Gen. Church Workers	Educa- tors, Tea- chers	Physi- cians & Dent- ists	Nurses (R.N.)	Labor- atory tech- ni- cians	Indust., agric., tech. special- ists	Oth- er ⁽²⁾
Angola	171	30	22	5	17	-	1	3
Cameroun (French)	235	60	15	18	41	-	2	2
Congo (former Belgian)	1,289	543	216	58	144	8	42	45
Congo (former Fr. Equat. Afr.)	140	89	15	3	18	-	4	3
Ethiopia	298	40	6	7	12	-	2	1
Eritrea	6	6	-	-	-	-	-	-
Fr. W. Africa (inc. Fr. Guinea and Senegal)	441	250	17	2	24	-	2	2
Ghana	99	23	13	6	8	-	2	2
Kenya	307	165	41	7	30	-	14	11
Madagascar	99	69	9	2	15	1	2	1
Mozambique	65	12	2	-	1	-	-	-
Nigeria	1,211	271	104	31	74	2	17	17
Nyasaland	39	4	-	-	-	-	-	-
Portuguese W. Africa	17	13	2	1	1	-	-	-
Rhodesia:								
Northern	97	18	11	2	7	-	-	3
Southern	282	100	39	13	19	-	-	3
Gen'l area	2	1	-	-	-	-	-	1
Sierra Leone	111	20	17	6	14	1	2	5
Somalia and Somaliland	28	7	4	-	2	-	4	1
Spanish West Africa	6	6	-	-	-	-	-	-
Sudan	88	20	2	1	8	-	3	2
Tanganyika	192	109	17	9	27	-	8	8
Togo	12	-	-	-	-	-	-	-
Uganda	35	7	9	2	8	-	4	2

(1) Statistics taken from Missionary Research Library Occasional Bulletin-
Vol. IX, No. 10, December 8, 1958 - "North American Protestant
Foreign Missions in 1958" - Frank W. Price and Clara E. Orr, Table VII.

(2) Includes business administrators, treasurers, office staff, social service,
relief work, reconstruction.

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